

**PROPHETIC PREACHING FOR THE TRANSFORMATION
OF A LEADERSHIP MODEL OF A TRADITIONAL
AFRICAN AMERICAN BAPTIST CHURCH**

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ABSTRACT

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The context for this project is the Dayspring Baptist Church in Jacksonville, Florida. The author sought to measure the readiness of deacons and trustees to transition the leadership model of Dayspring. The deacons and trustees were selected as the focus group for this project. The methodology chosen for this project was observational analysis. The author preached sermons and learned their thoughts through surveys concerning if preaching was effective in voicing the importance of transition. The resulting data showed that even with an older leadership team, Dayspring was ready to implement plans to revise the constitution and by-laws.

ACKNOWLEDGMENTS

“As I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them” (Joshua 1:5-6).

This passage has served as a constant reminder that God called me to Dayspring to lead his people into the place they were destined even before my arrival. This project is Rev. Rumlin’s attempt to begin transforming the leadership model of a traditional African American Baptist church. The transformation is needed so that the church will be relevant in the 21st century. Throughout this process many offered prayers and provision.

I would like to acknowledge Dr. Rudolph W. McKissick Jr. and Dr. Harold A. Carter, Jr., who are by far, true prophetic preachers for this generation. Terri Williams, Yolanda Brown & Zandra Woodbury, who are the best church administration and office assistants that freed the author from “church stress” so he might write this paper.

Also, to Mr. Bennie Weston, the best trustee ministry chairman any pastor could pray for. The author could not do what he does as Pastor, if it was not for you!

Acknowledgements are due to the Dayspring Deacon and Trustee ministries, who have proven that when vision is promoted, victory can be possessed. And last but not least, the Dayspring Church family. Thank you for your love, support, fellowship and leadership. Let us stay humble and keep expecting great things from a great God.

DEDICATION

This project is dedicated to my wife, Katrina. Thank you for your patience, words of encouragement, your typing assistance and most of all your love. Also, I dedicate this project to my parents. Since birth you have given me every opportunity to succeed. I owe you both a debt that truly cannot be paid. Love you both.

ABBREVIATIONS

KJV	King James Version
NIV	New International Version
NRSV	New Revised Standard Version

INTRODUCTION

The purpose of this project is to assist new pastors in understanding how to transition their existing church leadership model. Many new pastors become frustrated with their congregations because they are not moving or moving slowly in the direction they believe God is calling their particular ministry. Many new pastors have a blurred view of what pastoring is truly about and how they can effectively bring about change in their congregations. Pastoring is not telling people what to do, nor is it forcing one's agenda on people simply because someone is the "man/woman of God". New pastors must realize that the relationship between pastor and people is similar to a marriage, in that compromise will be needed.

Additionally, this project is to assist congregations in understanding their role in leadership and assisting to bring about constructive change that will be in the best interest of the church. Many congregations across the nation are dying because they refuse to change. Some congregations are losing quality, seminary trained pastors due to a lack of cooperation with pastoral leadership. Many pastors who have their foundational church training and biblical understanding in main-line denominations are leaving and starting their own ministries. This is to ensure that things will operate how they envision without the headache of traditional church politics.

The author in chapter one, will explain the importance of new pastors learning to blend their personal story with the story of the congregation. This is so important in

leadership transformation. An effective leader cannot truly know where and how to lead people unless they first know who the people are and how they arrived at their current position. The author will show how his experiences in life have shaped his outlook on ministry. In addition to his life experiences, the author will introduce readers to his ministry context, the Dayspring Baptist Church in Jacksonville, Florida. Dayspring embodies a rich history of strong, visionary and powerful preachers and has shared a great legacy of service to the Jacksonville community. The church has a rich history of strong and visionary pastoral leadership. At the time of this project the church was 125 years old and began to carry out its revitalization from a dying congregation to a growing congregation.

Chapter two addresses the importance of new pastors having a keen awareness into transitioning a congregation. Leadership skills are vital in any transition. Drawing on different leaders from corporate America to athletics, this chapter highlights various leadership models. Chapter two also highlights the power and preeminence of prophetic preaching in the African American church. The author will show how prophetic preaching can bring about not only social change, but more importantly, spiritual change. The adjective prophetic, suggest there is a variety, style and content when it comes to the art of preaching.

Chapter three is a survey of how leaders transitioned communities in the Bible and moved them toward their God-given purpose. This chapter will venture into areas of church history and theology to understand how prophetic preaching and proper leadership skills have led to major transformations of leadership models.

Chapters four and five will discuss the methodologies for studying if Dayspring is ready for a transition in its leadership model. The author will use the leadership team (deacons/trustees) as his test population. This group will offer their insight on how they view the current leadership model, the role of prophetic preaching in Dayspring and ascertain their desire to see the church aggressively transform the leadership model. Chapter five will present data collected through surveys that will identify key age and gender demographic information. In addition chapter five will provide the percentage of leaders that are ready to transition the leadership model.

Chapter 6 will conclude this project with the author's reflections and summary. Appendixes have been compiled of interviews with senior pastors and new pastors to establish first-hand accounts of the highs and lows of pastoring. The author has also included sermons preached in the Dayspring sanctuary that speak to the issue of church transition and transformation. This project is intended to show that a new pastor can lead and transition a traditional African-American church to embrace a new, relevant and practical leadership model.

CHAPTER ONE

A PECULIAR PREDICAMENT

Living in the age of the first African-American United States president has brought much needed hope to millions of people at home and abroad. Learning from and listening to the story of how an African-American male born to a Kenyan father and a Kansan mother rose from the blurriness of self-identification to succeed on the academic grounds of Columbia and Harvard universities, speaks of a great hope. President Barack Obama while still a United States Senator coined the phrase that is now timeless, “Yes we can” brought hope to what some would label a hopeless nation. The president also brought hope to this author who stood in a place where death and destiny intersected.

The author’s context where he would attempt to bring hope by transforming the leadership model is the Dayspring Baptist Church in Jacksonville, Florida. Dayspring had been one of the leading, historical African-American Baptist churches in the city. Dayspring experienced a strong history over the past 75 years being led by strong and stable pastors. The church’s most well-known pastor in the 20th century was Rev. Cyrus A. Weaver. He was known as a great preacher with exemplary oratory skills. Rev. Weaver pastored Dayspring for 46 years. Under his pastorate many outreach ministries were birthed. However, the one thing that captured the author’s attention was that under

Pastor Weaver's leadership, many of the current Dayspring members experienced their first transition in its leadership model.

As Pastor Weaver's health began to decline, he called for a local minister who was not pastoring at that time to serve as his assistant. Upon Weaver's death although a formal search committee was formed, Dayspring was growing like never before under Interim Pastor J. A. Oliver. The reason the author suggests this is the first transition that Pastor Weaver did not go through traditional Baptist polity to appoint Rev. Oliver to the ministerial staff. Soon thereafter, the church removed the title of interim and Rev. Oliver officially became pastor. After being diagnosed with cancer, Rev. Oliver died just 19 months after being installed.

In traditional Baptist fashion a search committee was formed and the Rev. Moses Jarvis was called to become Dayspring's next pastor. Pastor Jarvis served Dayspring for 18 years and was the visionary for the church's current location that encompasses over 28 acres of land. However, this great accomplishment did not come with great cooperation. Sad to say, it came during a time that would be the darkest period in the church's 125 year history.

This history would be the foundation to the author's challenges as Dayspring's new pastor. Dash and Chapman make clear the importance of searching for synergy between pastor and people. The author believes that new pastors run the risk of rocking their church boat the wrong way because they don't take time to learn their congregation.

Discussions about the congregation's culture usually invite exploration into three levels of its life: church artifacts, values, and stories. Artifacts are generally understood as those objects that adorn selected and sacred spaces and those relationships and behaviors that are pursued by persons in the congregation. The values that members share help to shape their responses to various

situations, persons, and contexts. The stories that people tell about traditions held present a picture of who they have been, who they are or even who they think they are and who they hope to be. The myths they cherish are also very much a part of a congregation's culture. There is a link between culture and identity. The identity of each congregation is shaped by history, circumstance and doctrine.¹

Many new pastors would be very surprised to learn that their congregation may be open to change if pastors would take time to learn their context.

The author's story is part of Dayspring's story. The author is a son of the church and has been in the Dayspring congregation since age 6. His father was and still is a deacon in the church, while his mother was active in the music ministry and other areas of the church. Like Samuel D. Proctor, the church was a part of the author's life.

Church and family were like a seamless garment cloaked about us. Hymn-singing, praying, and bible reading and quoting were as close as breathing and nearer than hands and feet. . . Our whole family was active in church. My aunts and uncles sang in the choir and played the organ in several churches. Four of my uncles were pastors and two of the largest churches in Norfolk were those founded by my great-grandfather Zechariah Hughes. Our father never sent us to Sunday school. He took us with him—all six of us—shoes gleaming, trousers ironed, hair trimmed (by him!), and the Sunday lesson learned by heart. Most families in our neighborhood welcomed Sunday in the same way. Everyone was identified by the church he or she attended.²

Although he was a church child, preaching and pastoring was never in the author's life plan. However, like true ministers, the author heard a call from the Lord. While working for the Jacksonville Jaguars in September 2000, the author went to church one night not knowing how his life would be changed forever. In that dead and drama-filled church called Dayspring, a guest revivalist named Pastor Freddy J. Clark was

¹Michael I.N. Dash & Christine Chapman, *The Shape of Zion-Leadership and Life in Black Churches* (Cleveland, OH: Pilgrim Press, 2003), 19-20.

²Samuel D. Proctor, *Substance of Things Hoped For* (Valley Forge, PA: Judson Press, 1994), 15.

present. He preached from Genesis chapter 22, the popular story of Abraham going to offer Isaac as a sacrifice in Moriah. Pastor Clark tagged that text “Pay Now or Pay Later.” The point of the message was that God wanted the best from all God’s children and that God was going to get it now or later. The author believes in his heart that God was speaking to him through that sermon saying “I want you to give me your best for the betterment of humanity.” He knew from that sermon that his calling had been confirmed to preach the good news of the kingdom of God. The author has always believed that God calls preachers.

A few weeks after that worship experience the author met with Pastor Jarvis and told him that he believed he had been called to preach. Pastor Jarvis then told the author that if he was going to preach effectively, he would need to prepare himself by going to seminary. Pastor Jarvis told him that if he was going to minister to the black church he should either go to the Interdenominational Theological Center (ITC) or Virginia Union. The author did not know the difference between the two. He had not been personally exposed to preachers who had completed seminary, so he chose ITC because of its proximity to Jacksonville.

Upon reflection that may have been a shallow reason to select a learning institution, but through his naivety, God was making a way for him in ministry.

Most often, the calls that are received are not instantaneous but an evolution of feelings, thoughts, and experiences. I try to make it a point whenever I meet new preachers/pastors to ask them about their call. I am always blessed by these personal experiences of God’s intervention. Many preachers/pastors have shared that their call into the ministry was not a “lightning bolt experience,” but an outgrowth of “a feeling,” experiences, etc. The call in this case, is an evolving process³

³Harold A. Carter Jr. *The Sacred Marriage: Getting Started in Pastoral Ministry* (Baltimore, MD : Gateway Press, Inc., 1997), 4-5.

After preaching his initial sermon in Dayspring, the author attended the ITC in Atlanta where he received his theological training earning a Master of Divinity degree in May 2005, but it was at the Mt. Pleasant Baptist Church in Atlanta where he received his practical training. Under the esteemed pastorate of Rev. O. L. Blackshear Sr. he learned firsthand what it took to be an effective pastor. Pastor Blackshear had a leadership model that showed itself to be informed of what was going on in the church, but allowed congregants to take an active role in the church. He empowered members to work and was a master at delegating. According to Dr. Gardner Taylor, a pastor needs to be close enough to the church to know what is going on, but that pastor does not need to know everything.⁴

The author would challenge Dr. Taylor's point to say that new pastors in the beginning of their pastorate should attempt to know the major happenings in the church. This is of utmost importance to implement effective, proper and needed changes. If one does not know a situation how can you introduce the need to change.

The state of Dayspring as the author assumed the pastorate drew him to this ministry project. As stated earlier, the author's predecessor received the vision to relocate the congregation and in the process saw the darkest period in the church's history. A small group of disgruntled members joined together and filed a lawsuit against the church to prevent relocation. A real destructive spirit in the church accelerated. Congregants sought local media outlets to share the problems of the church with the entire city, even making false statements concerning Pastor Javis. The lawsuit took a tremendous toll on

⁴Gardner C. Taylor, *We Have This Ministry* (Valley Forge, PA: Judson Press, 1996), 55.

everyone involved. The morale and spiritual growth of the church declined. Financial support to the church decreased. In the mindset of attempting to maintain and survive a legal dispute, Pastor Javis unexpectedly retired from Dayspring before the relocation project got off the ground.

Dayspring was a dysfunctional church during the period without pastoral leadership. Even the manner in which the author became pastor was dysfunctional. While completing his last semester in seminary, the pastoral search committee submitted three names to the congregation for consideration. As a result of months of chaos and because there was so much chaos taking place, the church by-laws (which were outdated with various versions) were the governing document of the church. The rule at that time was that a pastoral candidate needed a three-fourths majority vote to become pastor. This of course is contrary to standard Baptist polity wherein the church, “cheerfully recognize the right of the majority to govern.”⁵

The author won the initial vote 2 to 1 to the second place candidate. However, because the author did not receive three-fourths of the vote, as deemed by the by-laws, Dayspring remained without pastoral leadership. As time progressed the deacons’ ministry which gave outstanding leadership suggested an interim pastor be called from the current group of associate ministers. It was from that process that the author became the interim pastor of Dayspring.

Being a son of Dayspring, the author was initially hurt and perplexed that some who had taught and nourished him spiritually from childhood had doubts as to his ability to pastor Dayspring. Even before the author accepted the pastorate he knew that pastoring

⁵Theophilis Boyd, *The New National Baptist Hymnal* (USA: Triad Publication, 2001).

an older, struggling congregation would be a tough road. Any new pastor in a context like Dayspring would ask him/herself, “Can this thing be turned around?” Dayspring was not the only church in America that was in a dire situation. Kevass J. Harding gives an outstanding testimony to working in a dysfunctional situation.

Believe in what, you ask? Believe that if a church is healthy, regardless of size, it will produce growth! There is pain that comes with transforming a declining, dying church to a vital, healthy church. If Dellrose United Methodist Church was to overcome a slow institutional death, this painful question had to be asked: How do you revitalize an ineffective, unsustainable, and dying church so it can become an effective, sustainable, vital and healthy church?⁶

Harding’s book proved the author’s position on how to turn around a struggling congregation. Harding confesses how powerful and prophetic preaching turned his congregation around. He used the Ezekiel chapter 37 passage (valley of dry bones) as his biblical framework to show how God can bring life to dead situations.

It is clear from this passage: first, in order for an ineffective church to become an effective church, it will need leadership and administration such as Ezekiel who will prophesy life into the body of the congregation. By prophesying life where there is no life, God can take what was dead and bring life; God can take little and turn it into much. By prophesying/preaching to the body, allowing the body to hear the word of the Lord, the body comes together, uniting bone to bone, transforming from death to life, standing on its own feet, a vast multitude: vital, healthy, sustainable, an defective⁷

The author learned quickly upon his arrival that the “going through the motions” mentality of worship was embraced by many and he desired to change that attitude. There had to be a real connection and desire to experience God. If that change didn’t take

⁶Kevass J Harding, *Can These Bones Live? Bringing new life to a Dead Church* (Nashville, TN: Abington Press, 2007), 2.

⁷Ibid., 5.

place, any changes to leadership would surely fail. New pastors must tackle the importance of changing the mindset of the people spiritually, before they attempt to change tangible things. The author had to rebirth the feeling of *having church*.

The majority of church-goers do not seek a dead church. He would even suggest that *dead* people in a *dead* church do not want to be dead. Worship is so vital in preparing people for any type of change.

The experience of worship is key in winning souls to Christ and in building vital congregations through the use of prophetic principles. Three principles are essential for prophetic worship: (1) The worship experience should celebrate life in Christ. (2) The worship event should invite people into the fellowship of believers. (3) The worship service should inform people about God's wondrous and creative activity in the world... Churches often don't grow because their worship services are dry, lifeless, devoid of the passion and enthusiasm for the celebration of life that the Holy Spirit creates.⁸

Stewart speaks to the core of one of Dayspring's issues. It could be said that a serious commitment to a spirit-filled, energetic worship experience was lacking. Some would argue the reason for low energy in worship was because Dayspring was an older congregation. Dayspring throughout its history had a great legacy of powerful and inspirational pastors. Nevertheless, the majority of them in recent history had a European ideology concerning worship. A sit down, not too much emotion from the congregation ideology was present in Dayspring. The longest tenured pastor of the church was known as a pastor who didn't have a problem with energetic worship, but that energy had to be controlled.

The author's predecessor was very conservative as it relates to worship. Dayspring was a hymnbook, anthem style church. That style of worship had run its

⁸Carlyle Fielding Stewart, *African American Church Growth: 12 Principles for Prophetic Ministry* (Nashville, TN: Abingdon Press, 1994), 56.

course and the church was dying. Instead of changing with the times to be relevant in the present age, the church remained the same to serve the past. James Abington says, “The challenge in worship is to discover continual enjoyment and enthusiasm in an oft-repeated exercise. Finding new ways to present the old stories should be the constant challenge and delight of the minister and the musician.”⁹

Upon the author’s arrival he knew that if Dayspring was to grow again, the church must embrace the black church.

The worship experience must be inspirational if it is to succeed in winning black people to Christ. It must, in other words, speak not only to the mind, but to the soul... Many mainline denominations have lost potential black members due in part to styles of worship of black congregations and this problem with style has extended to the preaching. While many blacks seek worship that is dynamic and enthusiastic and invokes active participation in both the services and life of the church, their spirits often are dampened by sermons that are less spirited or which emulate the Eurocentric and North American religious traditions.¹⁰

Being the product of a black seminary, the author embraced the African-American worship experience. He learned early that if there was one thing the pastor could change early in his/her pastorate is the worship style. In over 120 years of ministry, Dayspring never utilized instruments such as a Hammond organ or drums in a worship service. The steps of bringing about this change were rooted in prayer and planning. Due to his preaching style and push for congregational interaction during worship, the minister of music on staff at the time of the author’s pastorate did not compliment the change in worship. It was imperative that the church find another musician who was more comfortable with the gospel sound of black music. A member in the congregation whose

⁹James Abington, *Let Mt. Zion Rejoice-Music in the African American Church* (Valley Forge, PA: Judson Press, 2001), 53.

¹⁰ Stewart, *African American Church Growth*, 59 and 66.

cousin was a former minister of music had a desire to resume leadership in a music ministry. The author secured him as a guest musician on the first Easter of his pastorate and the church fell in love with him.

The author used the excitement of the people to show the leadership teams how he could be an asset to the ministry. Once hired, he informed the author that he needed a drummer to enhance the music ministry.

The Bible cannot be used to condone or condemn the use of instruments. The Old Testament has been used to justify their use, while the New Testament has been used to justify their nonuse. Some churches have used the references to the use of instruments in the Old Testament as an excuse to be excessive. Others use the silence of the New Testament relative to the use of instruments as a reason to ban instruments entirely from the worship service. The purpose of the instrument is to accompany the songs of the people of God. The musician uses the instrument to make his or her music offering to God in the context of the community of worshipers.¹¹

This ministry project was chosen to show how new pastors can partner with a congregation and bring about substantive change. It is needed because mainline denominations are losing out on quality, trained ministers who feel they can't grow a "traditional" church. This project attempts to show that if a new pastor has spiritual and concerned church leaders, transformation can take place. New pastors must know who they are, who their congregation is and then move forward with a God-given vision to begin transformation.

¹¹Wendell J. Mapson Jr. *The Ministry of Music in the Black Church* (Valley Forge, PA: Judson Press, 1984), 49.

CHAPTER TWO

THE IMPORTANCE OF EFFECTIVE LEADERSHIP & PROPHETIC PREACHING

One of the growing areas of church literature and research is centered on church leadership. For any church to transition its leadership model, purpose and direction the leader(s) must be transitioned. Normally churches will only go as far as the leader is willing to go. However, the transition of a local congregation will not simply take place because the leader has vision, the people must also have a desire to change. Stetzer and Dotson state, “Comeback leaders have recognized that the congregation has to be part of the turnaround. If a church makes too many changes without the consent and the participation of its people, the people in that church will very quickly conduct a church vote. People will *elect* to stop giving and eventually, vote not to come anymore.”¹

The author does not take this approach as an absolute. Many times pastors and church leaders must know the pulse of the people concerning when to move faster and when to move slower. When the author arrived at Dayspring, he quickly concluded the leadership team and congregation as a whole were looking for direction. The author was given major liberties as “interim” pastor; liken the former pastor who governed with a strong influence over the congregation. Nevertheless, he changed the climate of the church by working within a team concept instead of working against deacons and

¹Ed Stetzer & Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can Too* (Nashville, TN: B & H Publishing Group, 2007), 30.

trustees. The author encouraged their participation in most, but not all decisions, with information being made available concerning all decisions.

Since serving as pastor, no major decisions at Dayspring were/are made in a vacuum. They are derived with input from a broad spectrum of members because the author believes the more sense of involvement people have in their church, the more likely they will embrace change for their church. Ed Stetzer speaks on a cooperative model for growing churches that allows for input from multiple persons. “Being an effective leader involved the process of getting the people connected in the ministry of the church. Reportedly comeback leaders mentioned shared ministry as a key to effective leadership.”² The shared leadership style fits the author well because he does not see his role as a dictator, but more so as a visionary. Pastoral leadership is not effective when the pastor is simply telling congregants what to do, pastoral leadership is effective when the pastor is casting vision and making disciples to promote the vision.

Traditional Baptist church policy is rooted in congregational voting. Every member of the church has a right to voice his/her opinion concerning business matters of the church. In many churches the deacons, as well as trustees, or a combination of both have yielded enormous power on the business side of church. By the middle of the nineteenth century the emphasis shifted to the role of the deacon as manager of the temporal affairs of the church. This trend was given strong impetus by a book entitled, *The Deaconship* by R. B. C. Howell, a minister in Nashville, TN, published by the American Baptist Publication Society in 1846. The book’s wide influence stated that,

² Ibid., 42.

“they are a board of directors and have charge of all the secular affairs in the kingdom of Christ.”³

This type of thinking has permeated throughout the Baptist church. Many congregations have limited the potential effectiveness of their pastor as a result. Many churches have business meetings to vote and/or to assess if a particular business endeavor should be carried out. For example, if a church needs to purchase a bus, paint the building, purchase furniture or even hire staff, these items or needs would have to be voted upon.

What is the deacon supposed to do about the business life of the church? Is not management one of his primary functions? Every pastor remembers having people say to him, “I wish you would get the deacons to buy this or that.” The general attitude of most churches would be that the business affairs of the church are largely in the hands of the deacons... It is customarily agreed, however, that the business area of the church is one in which the deacons may function to great advantage.⁴

These business decisions perhaps at one time should have been handled by the deacons but now more churches are hiring full time pastors that bring a day to day perspective to the position.

In addition to full time pastors, churches are hiring business staff; people who know the business side of the church, other than a deacon who comes to the church once a week on Sundays and may not be thoroughly knowledgeable about the interworking of the church. The author arrived at Dayspring Baptist Church somewhat under this form of leadership. However, the author’s predecessor laid the foundation for a pastor-staff lead

³Norman H. Maring & Winthrop S. Hudson, *A Baptist Manual of Polity and Practice-Revised Edition* (Valley Forge, PA: Judson Press, 1991), 127.

⁴Robert E. Naylor, *The Baptist Deacon* (Nashville, TN: Broadman Press, 1955), 89.

model over a congregational model. Nevertheless, Dayspring was holding quarterly business meetings to discuss income/expense statements and what should or should not be purchased.

The author learned quickly that a low level of spiritual development took place in this setting. If this leadership model was going to change, the pastor had to show how the business meeting was not the most important aspect of kingdom building. Maring and Hudson says, “Besides meeting for worship and Christian education the *church meeting* or *congregational meeting* has had a prominent place in the life of Baptist churches. It has been the means by which God’s will has been humbly sought and Christ’s role acknowledged.”⁵ This type of thinking has paralyzed so many churches because they are more focused on business issues rather than the spiritual growth of the people. The author is not arguing that business issues are not important, however as humanity changes with society, the church must always be relevant.

How can the pastor and deacons work together to create a positive relationship as partners? How can they set the example for shared ministry throughout the congregation? They can begin by following the example of Jesus as a servant leader. The pastor will not need to demand fellowship. He/she will not try to push or pull the church towards its goals. Rather, he/she will lead by his/her character, his example, and his vision. The deacons will give up their need to run the church as a controlling board. They will seek ways to be released from managing the business of the church. This isn’t because the business of the church is not spiritual or less important but because the deacons need to focus on broader ministries.⁶

⁵ Maring and Hudson, *A Baptist Manual of Polity and Practice-Revised Edition*, 58.

⁶ Henry Webb, *Deacons: Servant Models In the Church* (Nashville, TN: Broadman & Holman Publishers, 2001), 61.

Dayspring is becoming a young, multi tasked congregation. Newer members are more focused on growing spiritually rather than trying to control the administration of the church, or even *check up* on the pastor. The author simply used time and opportunity to change this part of the leadership model. Upon the author's arrival to Dayspring the church was having business meetings every other month. Although this was not spiritually productive, it was done for various reasons.

The church did not have a pastor, had just come out of an internal court case and was in the midst of a relocation and renovation project. The author worked with the existing structure while it became obvious the deacons and the general church membership grew tired of the frequency of meetings, since the author kept the congregation abreast through pastoral reflections in Sunday services. During one of the business meetings, after hearing complaints about the frequency of meetings, the author simply asked the deacons if they had a problem with moving to quarterly meetings. The deacons did not oppose, in fact the author's suggestion was received with a spirit of *why did it take so long to change?*

The logic behind the author suggesting quarterly meetings was based on the fact that the business meeting schedule was printed in the church bylaws. Members have complete access to the church's weekly income statement by contacting the church office. However, members are not in on the decision making process of church business. The traditional model of voting only surfaced in major decisions such as the sale of the church building or purchase of property. Otherwise, the author meets with the deacons and trustees and vision is cast to them first. Once they entertain the vision by receiving or rejecting the same, the results are then shared with the congregation.

Maring and Hudson write, “While certain executive responsibilities are assigned to the pastor, diaconates (deacons) and other officers, the church has held the entire membership responsible to discuss debate and decide matters of the basic concern to the life of the church. Thus the congregation meeting is the place where basic decisions and policies are made.”⁷

The move toward more staff-led churches versus congregational-led churches is rooted in the fact that more churches are calling seminary trained, full time pastors. This is not to say that congregational-led churches cannot be appreciated and learned from. In fact, quite the opposite, the important historical value of congregational-led churches is great.

The author’s understanding of proper leadership model within the church has its function in the New Testament. In the book of Acts, Paul charges the Ephesians elders “Keep watch over yourselves and over the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God.”⁸ Paul also stated to the Ephesians that God has given the church gifts, “Some would be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of the ministry.”⁹ These two passages state the role of the pastor is one of leadership and development. The author has been exposed to the strong examples of pastoral leadership wherein some filled the role of the director, while others filled the role of developer. In the examples of dictatorship the church as a whole suffers. However, in the examples of pastors that had a spirit to develop and work with the people the church experienced wholistic growth.

⁷Maring and Hudson, *A Baptist Manual of Polity and Practice-Revised Edition*, 58.

⁸ Acts 20:28 (NRSV).

⁹1 Cor. 12:28 (NRSV).

It is the author's position that a strong, secure and spiritually led pastor can effectively bring about the transformation of what may be an outdated leadership model.

Pastor Floyd Flake says, "In trying to implement change, it is especially important for the church leaders to recognize the importance of relationships. We must treat people with respect and try to get their *buy-in* to the new vision. Don't talk to them as if they are children and expect them to respond as adults. With regard to change, this means that we cannot just tell people how things are going to be done from now on. Instead, we need to help them to believe that a new way can be worked."¹⁰ This train of thought presented by Pastor Floyd Flake is a model of leadership that is effective but not normally implemented.

A number of young, new pastors believe the pastorate is merely a dictatorship vocation; they quickly learn that this is not the proper way to lead. The early church bought into the concept that someone had to lead and someone had to follow. The concern for leadership was that all appreciated their roles and responsibilities. Flake's concept fits the authors as well, because the Dayspring church has experienced Flake's model for an extended period of time. The personality of the author did not lend itself to telling people what to do, but rather his personality was one of working with people. The *love/family* concept that Flake speaks of is one of the major principles the author believes in to attempt leadership model changes.

The context the author faced was that of a hurting and angry congregation. The author believes the people felt voiceless and as a result experienced being hurt. People were hurt because there was little growth taking place and hurt because they remembered

¹⁰ Floyd H. Flake, Elanie McCollins Flake, Edwin C. Reed, *African American Church Management Handbook* (Valley Forge, PA: Judson Press, 2005), 60.

the days when they were a thriving church and longed to be so again. The author realized for the people to buy into the vision, they had to buy into being a part of the ministry through love. According to Hilliard, “Love is the life blood of our faith; it was love that brought Jesus to earth and love that put him on the cross. This is the kind of love we are to show as believers and children of God, both individually and collectively as a church body. In practice, it translates into passion for God and compassion for people. Churches that display both of these in generous measure will grow because people respond to genuine expression of love.”¹¹

Upon the author’s arrival at Dayspring he spent weeks visiting every sick and shut in member. Presently, he makes a conscious effort to still call and/or visit members. This behavior allows members to develop trust in the motives of the pastor. Once trust is established, you will be apt to better implement major changes. The author tried and continues to try to earn the trust of the members daily.

Not only did the author try to gain the trust of leaders and members, he wanted to make them feel a vital part of the ministry. In the process of developing his own leadership style, he knew what style he did not want. In reference to management style, Flake, Flake and Reed says, “Some leaders lean toward an authoritarian style, according to which all the decisions, ideas, and plans come through them. The rise with this is that the leader will wind up like Moses-burned out-or will drive people out of the church. If you are this type of leader, you need to develop a system that allows you to delegate

¹¹Donald Hilliard Jr. *Church Growth from an African American Perspective* (Valley Forge, PA: Judson Press, 2006), 42.

responsibility to others without feeling that you must be in control or have the final say in everything.”¹²

Much of the success that the author has achieved in his short pastorate can be directed back to his predecessor. Although his predecessor had a completely different leadership model, he taught Dayspring the importance and respect for pastoral leadership. The author had certain privileges at his disposal from day one such as hiring staff and changing the order of worship. However with privileges the author sought the opinions of his leadership team. The author was not trying to flex his positional muscle; he was simply trying to advance the ministry. Believing in delegation, staff hiring’s made in the administration office and musical staff. The leadership team was not required to approve the hiring’s, but they were properly informed of the decisions.

Another key for any new pastor to embrace if he/she wants to transition leadership is to possess vision. The author had to comprise a foundation of his view of leadership. Normally people will only follow where their leader leads them. As a person who had been exposed to corporate America, the author envisioned a leadership model that would empower people to develop and utilize their own talents. Delegating responsibilities with a team concept was the author’s foundational view of leadership.

The author was not going to be in on every decision, but rather equip people to know how he would make certain decisions. What was extremely critical to the author’s vision was to incorporate people in leadership whom he could trust. Legendary basketball coach, John Wooden repeatedly said:

Leadership is about more than just forcing people to do what you say. A prison guard does that. A good leader creates belief in the

¹²Flake, McCollins, and Reed, *African American Church Management Handbook*, 41.

leader's philosophy, in the organization, in the mission. Creating belief is difficult to do where a vacuum of values exists, where the only thing that matters is the end result, whether it is beating the competition on the court or increasing the profit margins in the books.¹³

The author arrived in a church where integrity and trust was present, but not truly embraced. The leadership team had integrity, but a segment of the church membership seemed not to trust decisions the leadership team made although the decisions were for the good of the church. The author realized that earning the trust of the people would be key going into this type of setting. When it comes to trust and team building, John Maxwell believes that "Developing trust is like constructing a building. It takes time, and it must be done one piece at a time. As in construction it's much and easier to tear something down than it is to build it up."¹⁴ Maxwell's point of time must be understood.

The vision of leadership is certainly not complete at Dayspring, but assuredly in a progressive state. Knowing the traditions of the black Baptist church is critical in attempting to change the leadership model of a local church. This principle has been truly embraced by the author. The goal was not to change the model overnight, but simply to begin the change process. As the process takes place the goal will then be achieved. Mistakenly, the author believes many new pastors fight so hard to reach their goal; they fail to realize the goal is being met in the process. Lorin Woolfe states, "A great manager motivates others through a sense of purpose. But purpose often takes shape as one progress on a journey; it's not always entirely visible or self-evident at the start. And

¹³ John Wooden, *Wooden On Leadership* (New York, NY: McGraw-Hill, 2005), 69.

¹⁴ John C. Maxwell, *Winning With People* (Nashville, TN: Thomas Nelson Inc., 2006), 125.

often, the individual acts that lead to the accomplishment of purpose are rather mundane.”¹⁵

Woolfe also speaks of having a proper and realistic perspective concerning attaining one’s goals, is paramount to transition. Although, traditionally the church operated under congregational policy many pastors in the black Baptist church were able to rule with an iron fist. While some may feel that congregational policy handcuffs a pastor to lead with freedom, others believe pastors can lead with liberty while still being held accountable to the church membership.

A church reaches its maximum potential when informed by the Holy Spirit”, stated the late Kelly Miller Smith Sr. “I believe in democracy,” he further claimed, “but there is a danger that people don’t give credence to that strange, weird, mystical thing called the Holy Spirit.” Many church members tend to shy away from rules, regulations and by-laws, for they feel they can become too frozen, static, and sacrosanct. Kelly Smith believed in principles as opposed to rules and regulations. Principles include primary of faith, stewardship, and relationships to other people. In today’s world, churches should have articles of incorporation consonant with historic Baptist traditions. Churches should also be constituted with by-laws that are periodically reviewed.¹⁶

These two different points of view demonstrate how pastors view a traditional Baptist leadership model. The author’s issue with the Dayspring model was: (1) The practices in the church did not match the policies of the church (2) The policies of the church were outdated and (3) The mentality of the church membership had evolved beyond the existing church by-laws. When the author speaks about policies vs. practices, in certain situations the pastor could exercise discretion with authority because the people

¹⁵Lorin Woolfe, *The Bible on Leadership* (New York, NY: AMACOM, 2002), 44.

¹⁶Floyd Massey Jr. and Samuel Berry, *Church Administration in the Black Perspective* (Valley Forge, PA: Judson Press, 2003), 60-61.

gave him authority. However at the time when disgruntled members wanted to slow down the vision of the pastor, they would use contradictions in the church by-laws to support their point of view.

Another setback to the existing leadership model was that it was outdated. The existing Constitution was over 30 pages long and was not relevant to the present context. If leadership is going to be effective it must be relevant. One question that the author had to face and teach was to show how although the Bible is an ancient document, it should be interpreted and implemented with a proper understanding of biblical and present context. Accord to Gene Getz:

As with so many aspects of ecclesiology, the New Testament does not prescribe or even describe various *forms* for applying the supra-cultural principles that emerge from this study. In other words, Christians can *function* and practice biblical Christianity anywhere in the world and at any moment in history because we have freedom to develop those unique *forms* that enable us to be truly Christian without changing the essence of the biblical message.¹⁷

Getz makes a great point and provides great insight into how churches must know the difference between form and function. Dayspring was caught up more into form than function. The author sought ways to modernize the form while staying true to function.

The method the author believes and practices to bring this change in the church's leadership model is prophetic preaching and teaching. Preaching has always been at the core of the black church. However, the challenge that the author and anyone else who loves and studies prophetic preaching is to properly define what prophetic preaching is. Simply stated, according to Hillard, prophetic preaching is true to the spirit and meaning

¹⁷Gene A. Getz, *Elders and Leaders* (Chicago, IL: Moody Publishers, 2003), 230-231.

of the biblical text while at the same time speaking relevantly and redemptive to the issues, challenges, problems and circumstances of daily life. The goal of prophetic preaching is twofold: to bring unbelievers into a saving knowledge of Jesus Christ as Lord and to develop believers into spiritually mature Disciples of Christ.¹⁸

Hilliard does not mention any social change to his definition of prophetic preaching, but does speak to the development that should take place in a Christian's life. One of the leading homiletic professors of the 20th and 21st centuries, Dr. Cleophus LaRue defines "effective" preaching as, "preaching that convey with clarity and insight how God acts in concrete situations in the lives of those who hear the gospel."¹⁹ LaRue in this definition suggest that the power that comes from preaching is rooted in showing listeners how God is active in their own lives.

LaRue is also very clear to state that there are certain *domains* that black preaching will embrace. LaRue say, "The five broad domains of experience that appear often enough in black life and preaching to constitute a paradigm are: personal piety, care of the soul, social justice, corporate concerns, and maintenance of the institutional church... In fact, a given sermon may have some characteristics from one or more of the domains cited."²⁰

Although LaRue does not use the word *prophetic*, clearly he is highlighting what prophetic preaching is. It is also clear that LaRue suggests prophetic does not mean the

¹⁸Hilliard Jr., *Church Growth*, 66.

¹⁹Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville, KY: Westminster John Knox Press, 2000), 69.

²⁰*Ibid.*, 21 and 27.

only topic that falls under prophetic preaching is social justice/social change. Each sermon will be prophetic as it is biblically based and designed to bring about change.

The author believes that prophetic preaching is biblically-based preaching that speaks to bring about a God-consciousness and spiritual change wherein listeners will live out their relationship with God through empowering their relationship with other human beings. The author sought to use prophetic preaching in the area of leadership to show congregants what they should and should not be doing as a church family. The people at Dayspring have a high degree of respect for preaching and the author realized early that his best tool to bring about change was through preaching.

According to Harris, Textual preaching-choosing a text, developing a subject based on the chosen text and then proceeding to develop the text in all of its fluidity and complexity-is the most essential requirement for preaching. Preaching then, must be textual and contextual because the transformative power of the sermon is grounded in the biblical text, not in the topic, but in the real-life situation as correlated or contrasted with the ideal of the scriptural text.²¹

Harris stands on the principle that the bible has the ability to speak truth to any situation and is the foundation for preaching. The black church at large has always had great reverence for the Bible and it's from there that prophetic preaching finds its footing.

Many people have asked the author, how can you preach to people who once knew you as a child and taught you in Sunday school? The answer for anyone regardless of context is courage that is rooted in one's call into the ministry. No preacher can preach prophetically and hope to bring about change in any situation unless they have courage.

Leaders who possess courage have a trait that can permeate and transform everything they do... The leaders of the Bible were confronted with large but inspiring tasks and they realized the need

²¹James Henry Harris, *The Word Made Plan* (Minneapolis, MN: Fortress Press, 2004), 131-132.

for courage was proportional to the size and importance of these tasks. Therefore, the calls for leaders to have courage are many and frequent: Joshua 1:6, Deuteronomy 31:6, I Chronicles 28:20. If these messages seem repetitious, remember that the obstacles faced by these leaders were large-scale and never-ending. They needed constant reminders to be courageous. So does the modern leader. Take away courage from a leader and you are left with a mere manager, or worse, a functionary who uninspiring enforces the rules of the bureaucracy.²²

Wolfe's understanding of courage is what any new pastor must have, if they are attempting to bring about positive, constructive change. That is where prophetic preaching is paramount. The author knew the only way he was going to change the leadership model was to have the courage to preach prophetically. Prophetic preaching is not telling people what to do, but rather challenging them to see what they can become and what can be done. Truthfully, one of the only legitimate tools the pastor has to use to bring about change is preaching. That's why the preacher must take the art of preaching seriously.

When the author arrived at Dayspring he learned one thing that was in his power to change quickly, was the attitude of worship and preaching. He brought seriousness to the preaching moment that brought back the importance of preaching on practical and relevant topics. He came to the Dayspring pulpit preaching sermons centered around unity, love, forgiveness and vision because those were the major issues the church was facing. Dr. Samuel D. Proctor supports this claim of relevant preaching. "Preaching at its best will begin where the people are and educate them in the possibilities of refined and

²²Lorin Woolfe, *The Bible on Leadership* (New York, NY: AMACOM, 2002), 154-155.

improved human relations. Then good preaching will put this issue squarely in relationship to our God-consciousness and show what God's expectations are."²³

Dayspring was faced with major issues and the only way the church was going to overcome those issues was to hear prophetic preaching that dared the listener to better their walk with God and with each other.

²³Samuel D. Proctor, *The Certain Sound of the Trumpet-Crafting a Sermon of Authority* (Valley Forge, PA: Judson Press, 1994), 15-16.

CHAPTER THREE
FOUNDATIONS: TRANSITION IN THE TRADITION
THE BIBLICAL WITNESS

To attempt to transform the leadership model of a local congregation, the pastor must do two things. First, he/she must know the direction of transformation for the church. Secondly, he/she must identify if the church is operating or moving toward that particular direction. It is the author's position that any leadership model in the church should reflect the leadership model demonstrated in the bible. The Baptist church model of leadership has strong undertones of a biblical leadership model. However, traditionally and historically, it has shown that roles have been crossed and progress has been limited.

The biblical model of leadership has never depicted God's servants as dictators, but rather as instruments used in partnership with other leaders to help advance God's people and agenda. Newly called pastors must learn quickly that it's not their job to tell people what to do; it's their job to work with people. This concept is clearly stated in Exodus 3:10-18 as Moses acts as C.E.O. of this mission. God tells him that he's not to do the job all by himself. "Go and assemble the elders of Israel"¹. "In the first step, Moses is to recruit and mobilize the elders of Israel (i.e., the heads of the families and clans). While Moses is the initiator of action, he does not act alone. Notice that unlike the

¹Michael D. Coogan, ed., *The New Oxford Annotated Bible: Augmented 3rd Edition NRSV* (Oxford, NY: Oxford University Press, 2007), 87vv.16-18a.

Hebrews, who appear to be amorphous and without visible social structure, this narrative imagines Israel's already having in place a coherent, visible structure of leadership."²

Moses' job was not to do everything, but to utilize other leaders. The Israelite community had clan leaders and their model was to mobilize the clan leaders so they could disseminate the vision to the people. The elders worked with Moses and were key in the leadership component of Israelite life. Elder is the word chosen by the author to dissect in this theoretical word study. The word *elder* was selected because it is frequently used in Exodus 3:10-18. This is the call narrative of Moses into God's ministry.

God at this time is preparing to establish Moses as the leader of the children of Israel. A chronological reading of the Hebrew Bible from Genesis to Exodus 3 shows there had not been one universal leader in Israelite history. The Israelites lived more as a *clan*. "This word (*mispaha*) is awkward to translate. English version (e.g., RSV) often renders it *family*, but this is misleading since the *mispaha* could comprise quite a large number of families. It was a unit of kinship, but of far wider scope than the English word *family* denotes (except metaphorically).

For a subunit of the tribe, the words *clan* and *phratry* are sometimes used (cf. Anderson 1969; IDBSup, 519-24). However, in common anthropological and sociological terminology these words usually designate exogamous kinship divisions (i.e., where marriage must take place outside one's own clan or phratry), whereas the Israelite *mispaha* was normally (and in some circumstances, statutorily) endogamous, in order to preserve Israel's system of land tenure (cf. Num 36:1-12)." (Anchor Bible Dict. P.761)

²The New Interpreters Bible, (Nashville, TN: Abingdon Press, Volume I, 1998), 714.

According to Stephen Harris and Robert Platzner, “These *elders* from whom *counsel* (Hebrew, *etsah*) can be obtained are also referred to, in other texts, as *wise men* and *wise women*, and the wisdom (Hebrew, *hochmah*) they dispense is a kind of moral understanding that is fundamentally different from the revealed knowledge of prophets and priests.”³

While in the Exodus passage, the elders do not disseminate in wisdom to the general population, they are seen by God as key players in the liberation of God’s people. When God calls Moses to be the primary leader of this group of people, God directs Moses to meet and talk with the leaders that have been in relationship with the Israelites. The word elder has a number of meanings that dates back from the Old Testament era to the present day society.

The word elder appears ten times in the book of Exodus and in every instance the elders were seen in a place of leadership. “Then Moses called all the elders of Israel and said to them, “Go, select lambs for your families, and slaughter the Passover lamb (Exodus 12:21).” In Exodus 17:5 and 6, the Lord said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel.

In Exodus 19:7 Moses came, summoned the elders of the people, and set before them all these words that the Lord had commanded him. However, neither Exodus nor any other book in the Hebrew Bible gives insight into how elders were selected or their

³Stephen Harris and Robert Platzner, *The Old Testament: An Introduction to the Hebrew Bible* (Sacramento, CA: McGraw-Hill Companies, 2003), 295.

purpose. The Hebrew Bible also states the elder's responsibility for jurisdiction within their own household. The heads of the household acted judicially in the local civic assembly: *the gate*.⁴ This was probably their major public function as elders in the every day life of community. The Old Testament never spells out exactly the identity of the elders nor the qualifications for eldership, so there has been room for debate among scholars on this matter.

In the author's opinion the modern church family does not resemble the ancient clan-style structure. However, the trait of being an elder in the book of Exodus resembles the leadership model of deacons in the Baptist church. This model is used again with the life of Joshua. There are two moments after the death of Moses wherein Joshua is established as the leader and he has the support of the elders. "Then Joshua commanded the officers of the people, Pass through the camp and command the people... They answered Joshua: All that you have commanded us we will do, and wherever you send us we will go. Just as we obeyed Moses in all things, so we will obey you. Only may the Lord your God be with you as he was with Moses."⁵

The biblical model for leadership has always been one of partnership. Within that partnership there must be a level of command and obedience between all parties involved. One of the key words in the Joshua 1 passage is *command*. Many people view command as simply telling someone what to do, however, command has a variety of meanings in the Hebrew language. The word command in Hebrew is *tsawah*. "Command is used for the instruction of a father to a son (I Sam. 17:20), a farmer to his laborers

⁴David N. Friedman, *The Anchor Bible Dictionary, Volume 2 D-G* (New York, NY: Doubleday Dell Publishing Group, Inc), 764.

⁵Michael D. Coogan, ed., *The New Oxford Annotated Bible: Augmented 3rd Edition NRSV* (Oxford, NY: Oxford University Press, 2007), 316, 318.

(Ruth 2:9), a king to his servants (II Sam. 21:14). It reflects a firmly structured society in which people were responsible to their right to rule by God's command (cf. II Sam 7:7, I Kings 1:35). The leader was then in a position to command the people and to expect their obedience (Josh 1:9, 16)."⁶

A study of the word *tsawah* shows that command means to instruct, as well as to tell someone what to do. Although the officers in the Joshua 1 passage obeyed, Joshua himself gave instructions to the officers. Leaders are just as much teachers as they are givers of orders. According to Leith Anderson,

The impact of relationships on modern churches is seen in the movement away from traditional governance structures and toward ministry teams. In traditional structures, the denomination oversees the church, the church oversees the board, the board oversees committees, and committees oversee volunteers. In many ways it is a system based on lack of trust and the assumption that everyone needs to be watched and supervised. Too often the people being supervised know more about the ministry than those who are supervising them."⁷

Anderson's understanding of partnership in ministry is seen in the Joshua 1 text. Joshua developed relationships with the elders and then Joshua empowers the elders for service.

The best organizations provide strong support and enable to go along with the high expectations. When a volunteer agrees to accept challenges beyond his experience and receives help in achieving them, he will feel good about the leader who recruited him, the organization, and himself. That motivates him to

⁶R. Laird Harris ed., *Theological Workbook of the Old Testament-Logos* (Chicago, IL: Moody Press, 1980), 32, 757.

⁷Leith Anderson, *Leadership That Works* (Minneapolis, MN: Bethany House Publishers, 1999), 139.

volunteer again and to try something even more challenging. When you keep raising the standard and keep helping volunteers reach it, you create synergy that fuels future endeavors.⁸

Another word that is critical to this text is obedience. The Hebrew word for obedience/obeyed is shama. Shama means, “to hear, i.e. the perception of hearing with the ears to process information, cause to hear, able to hear, proclaim, beheaded, obey, to understand.” Shama is the same word that is used in Joshua 1:18 and Exodus 3:18. These two passages show that the act of obedience is not simply following the instructions (tsawah) of someone else. It is comprehensible (shama) that the instructions have been given. God tells Moses in Exodus 3:18, “They will listen (shama) to your voice.”⁹ The biblical model of leadership shows that listening to instruction and the ability to articulate instruction is the way to advance ministry.

This model was also carried out in the New Testament. The New Testament church saw a leadership model that was rooted in partnership. Jesus and his disciples used partnership as well through the apostles and the seven assistants in Acts 6. Within that particular event there was mutual respect and responsibility that was placed not only on the pastors, but also on the people. It was the church’s responsibility to assess who should serve under the guidelines given by the apostles.

One major event in the New Testament that showed how a leadership model can change was the Jerusalem council between Peter and Paul recorded in Galatians 2:1-10. Hoi dokountes is the Greek term chosen to dissect in this theoretical word study. This is a

⁸Ibid., 141.

⁹Coogan, *The New Oxford Annotated Bible: Augmented 3rd Edition NRSV*, 88.

key word in Galatians¹⁰. This text is Paul's personal account of his meeting with the established leaders of the Jerusalem church. This text is very profound concerning the issue of transforming a leadership model in a church setting. Paul is identified as one of the leaders of the Gentile church. Paul went into the uncircumcised community, not preaching a message of historical Judaism, as it was to become one in relationship with God. Paul simply preached to the Gentile community they should believe in Jesus Christ.

This is clearly stated in the letter to the church at Rome, "Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. For we hold that a person is justified by faith apart from works prescribed by the law or is God the God of Jews only? Is He not the God of the Gentiles also? Yes, of Gentiles also, since God is the one and He will justify the circumcised on the ground of faith and the uncircumcised through that same faith." ¹¹

Therefore, Paul believed the gospel was for everyone. The 'hoi dokountes' were the *acknowledge leaders* (NRSV). The root word, 'dokountes' mean those who seemed to be leaders (NIV), those of reputation (KJV). They were the leaders of the Jerusalem church. According to the Dictionary of Biblical languages with semantic domcias: (1) suppose, think, consider (I Corinthians 3:18), (2) Be disposed to (I Corinthians 11:16) (3) Prominent persons (Mark 10:42, Galatians 2:6).

Acknowledge is used in a variety of ways. The King James Version does not clearly convey the original meaning of this word. The Greek word used in Galatians refers to *prominent people*. Therefore Paul is referring to the Jerusalem leaders as prominent people.

¹⁰Ibid., 313.

¹¹Ibid., 248.

The expression ‘οἱ σοκοῦντες’ (those reputed to be important), was part of the political rhetoric of the day, being used positively, derogatorily or ironically BAG 201 W. Forester, ZNW 36[1937] 286-92; ; C.K Barrett ; Paul & the Pillar Apostles , 2-4; Betz, Galatians, 86-87). Plato’s ironic use of τοῦ σοκοῦντος σοφωμένου (those reputed to be wise men Apology 21B; see also 21C, D, E; 22A, B; 36D;41) is particularly apropos recognizing, as it does, the claim and yet distancing itself from it. So too Paul, probably in reaction to the Judaism inflated adulation of the Jerusalem leaders, recognizes in his use of the expression the legitimate role of the Jerusalem apostle’s in the church yet without compromising his claim that his gospel stems from God and Christ apart from any human authority (cf. 1:1, 12, 15-16).¹²

Paul gives respect to the established leadership. However, he was more concerned about transforming people rather than traditional policies. The Bible is full of examples of how the leadership model changed with time. As stated earlier, Moses was the first assigned leader for the entire nation and then the transition moved from Moses to Joshua, to the establishment of the twelve tribes of Israel, then to the period of the Judges.

According to Lyle Schaller’s *Revolution in Leadership*,

Paradigms can and do shift. The changes that precipitate these shifts can be either gradual or abrupt. The pressure to shift paradigms can come from either outside or inside the person or organization. The shift may be perceived by people or organizations as positive or threatening. Whatever the impetus or circumstances, paradigm shifts always reflect the same bottom line: the rules of the game have changed. Previous actions or values, once unquestioned, now may be suspect, considered counter-productive, or no longer tolerated because they violate the new rules.¹³

Paul was trying to get the establishment to change and embrace a different way of doing ministry. This is the challenge of every new/young pastor. “How can I bring about

¹²Trent Butler, *Word Biblical Commentary, Vol.4* (Waco, TX: Word Books, Publisher, 1983), 48.

¹³Reggie, McNeal, *Revolution In Leadership-Training Apostles for Tomorrow’s Church* (Nashville, TN: Abingdon Press, 1998), 74.

change?” It must be clearly stated that Paul was attempting to work within the establishment. Whenever one attempts to bring change he/she must comprehend the political aspect of change. This account continues his (Paul’s) defense of the thesis stated in 1:11-12. Paul received his gospel by revelation, not from any human source.

Thus, even in telling the story of his concord with the Jerusalem leaders, he is careful to maintain independence from their direction. This is a delicate rhetorical and political balancing act; Paul wants to claim the endorsement of the Jerusalem apostles (who had in fact, recognized the validity of his mission to the Gentles) without conceding undue authority to them. This double political agenda makes Gal 2:1-10 a complex passage who nuances must be considered carefully.¹⁴

Hayes’ point should be well noted concerning the fire line between being connected and free to bring about change. The New Testament church was always a church in transition. From the time of Acts when the church met in houses, to the time of Timothy and Titus when the church had designated officers, people had to adapt to changes in leadership.

THE HISTORICAL WITNESS

The history of Baptist leadership must be understood under the guise of how the Baptist church was birthed. “Basic to all of their (early Baptist) thought was a stress upon a regenerated church membership. They did not presume to play the role of God, realizing that God alone knows with exactitude who are Christians and who are not. They did believe, however, that an approximate judgment could be made regarding those who belonged in a Christian fellowship. At least they were confident that no one who

¹⁴*The New Interpreters Bible* (Nashville, TN: Abingdon Press, Volume II, 1998), 21.

could not relate a convincing profession of faith should be admitted to the visible churches. In this respect they were at one with congregational theory, but Congregationalist retreated from the full logic of the position by including the children of regenerate believers within the membership of a church. It was on this basis that Congregationalists retained the practice of infant baptism. Baptist rejected this practice.”¹⁵

The Baptist church believes that every member of a local congregation has equal voice in the affairs of the church. This style of policy, as all others, has its pros and cons but the number one question is, *when do leaders and laypeople follow?* Traditionally Baptist churches advanced their plans by way of voting. The historical foundation of the transformation of the leadership model dates back to the very beginning of the church. The book of Acts clearly states that the early followers of Jesus met “Day by day, as they spent much time together in the temple, they broke bread at home...”¹⁶. It's clear that there was a leadership structure in the temple. However, the author wants to examine the leadership model in the local houses. Managing the household was an executive position that involved the direction of male and female servants and laborers, as well as, the production and distribution of what was produced in the fields and by servants skilled in the production of crafts.

After Joshua had led the Israelites into the Promise Land and accomplished his purpose of settling in it, he resoundingly reminded the nation of the continuity of its

¹⁵Norman H. Maring and Winthrop S Hudson, *A Baptist Manual of Polity and Practice* (Valley Forge, PA: Judson Press, 1991), 38-39.

¹⁶Coogan, *The New Oxford Annotated Bible: Augmented 3rd Edition NRSV*, 190.

purpose and the need to carry that purpose to the next stage of development.¹⁷ In holding responsibility for distribution of these products, the women householders often traveled, bought, sold and negotiated contracts. Given these cultural suppositions, it is argued, when the church met in household, it naturally began to develop its policy along such household lines.”¹⁸

Ellingsen makes a strong argument that since the early church met in houses, women had some degree of leadership. The majority of the debates concerning women in leadership would have been drastically different on the positive side for women if their story would have been told. The early leadership model of the church contained both men and women in leadership. We also find New Testament texts that identify specific ecclesiastical offices held by women: (1) deacons (possibly translated “minister? Rom. 16:1); (2) widow (1 Tim. 5:3-16); and (3) virgin (1 Cor. 7:25). The latter two were likely offices for women practicing celibacy and devoting themselves full-time to ministries of service to the church, such as prayer (in the case of widows) and prophecy (in the case of some virgins)... Consequently women householders could be expected to have played a similarly prominent administrative leadership role in the New Testament church. It did not seem then like a fallacious jump to suspect that when the church met in the household of a woman she exercised leadership in that particular church.¹⁹

This statement of women in leadership can be supported with references throughout the New Testament showing women in some leadership roles. Nevertheless

¹⁷Lorin Woolfe, *The Bible on Leadership* (AMACOM, New York, NY 2002), 26.

¹⁸Mark Ellingsen, *Reclaiming Our Roots-Volume One* (Harrisburg, PA: Trinity Press International, 1999), 42.

¹⁹*Ibid.*, 42.

the model of leadership continued to evolve. While women perhaps had some leadership in the house church, it was 12 men known as apostles who would have the most visible role in leadership. These men were the early leaders of the Jerusalem/Jewish church. They were Jews by history but they had come to the conclusion that Jesus was the fulfillment of Jewish prophecy as Messiah. These leaders held on to their Jewish heritage while at the same time preaching the kingdom of God message that Jesus preached.

In the early church, authority was vested primarily on the twelve, although some scholars suggest that this emphasis on the authority of the apostles is slightly later and appeared as part of an effort to tighten up the system of the authority within the church. “Of the apostles Peter and John seem to have been foremost ... The third *pillar* however was not one of the twelve. He was James, the brother of the Lord. Later, when church leaders were uniformly given the title of “bishop” it was said that James was the first *bishop* of Jerusalem. Although the title is clearly erroneous, it is probably true that he was the leader of the church in Jerusalem.”²⁰ As the church began to meet in public settings it is clear that the apostles were the prominent leaders of the church.

In the first century church the leadership model changed quickly as did the church. While the Jerusalem/Jewish church were stable, the apostle Paul took his message to the Gentiles. This church community unlike the Jewish church did not concern themselves with the traditions of Judaism. Due to their lack of concern toward Judaism two Christian movements were born. The leadership model of the gentile church saw Paul more of a church planter or evangelist rather than a pastor. Paul’s influence on the early gentile church was so strong that Paul had the ability to place pastors with the

²⁰Justo L. Gonzalez, *The Story of Christianity, Vol. 1: The Early Church to the Dawn of the Reformation* (San Francisco, CA: Harper San Francisco, 1984), 20- 21.

church at Rome in leadership positions of the local churches. "I command you over Sister Phoebe, a deacon in the church at Cenchrese, so that you may welcome her in the Lord as is fitting for the saints and help her in whatever she may require from you, for she has been a benefactor of many and for me as well."²¹

Paul was concerned that the gentile church was becoming engulfed by the preaching and personality of their leaders. "Now I appeal to you, brothers and sisters by the name of the Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you say, "I belong to Paul" or "I belong to Apollos" or "I belong to Cephas."²² The early church constantly dealt with the changing of leaders and the leadership style that each leader brought.

One of the most important figures in church history that speaks to the transformation of church leadership is Martin Luther. Martin Luther was known to many as the father of protestantism, but Martin Luther in his purest position did not want to break away from the Catholic Church. He wanted to reform the leadership model of the Catholic Church. For Luther, the issue at stake in the Reformation and the indulgence controversy was theology, not merely ecclesiastical corruption. The real problem with the indulgence traffic in his views was that it compromised the new insights he had gained regarding an Augustinian view of the righteousness of God and the centrality of affirming that we are saved by grace alone not by works (justification by grace through faith). He

²¹Coogan ed., *The New Oxford Annotated Bible*, 265.

²²Ibid., 219.

had not given up on the Catholic Church; he wanted to reform its theology, not leave it. Luther was kicked out of the Catholic Church, but it was not his intention to divide it.²³

Martin Luther was simply a reformer who established leadership and turned a deaf ear to it. Luther returned to the doctrine of salvation by grace, emphasized since Paul. This brought him into sharp conflicts with the Catholic doctrines about the nature of the church and the authority within it. Renouncing the pope's claim to supremacy, Luther found the ultimate authority in the Bible as it was interpreted by the Holy Spirit working within a man's ear.²⁴

Luther's famous 95 theses speak of his point on 'Reform'. Luther probably did not view himself as a prophetic preacher; however prophetic preaching will always call listeners to examine themselves.

To hold that papal pardons are of such power that they could absolve even a man who (to assume the impossible) had violated the mother of God is to rave like a lunatic. We say, on the contrary, that papal pardons cannot take away the least of venial sins, as regards guilt... It is blasphemy to say that the cross adorned with the papal arms is as effectual as the cross of Christ. Bishops, clergy and theologians, who also do such teaching, to be preached to the people will have to render an account.²⁵

Luther was a reformer that truly revolutionized the leadership model of the Christian church.

In African American church history, there have been a number of shifts of leadership models in the church. The rise of denominations and leadership models in the African American church comes out of disagreement and control. In the historical black

²³Ellingsen, *Reclaiming Our Roots-Volume 2*, 35.

²⁴William Hordern, *A Laymen's Guide to Protestant Theology* (Eugene, OR: Wipf and Stock Publishers, 2002), 23.

²⁵Henry Bettenson, ed., *Documents of the Christian Church 2nd Ed., The Ninety-Five Theses, 1517 by Martin Luther* (London: Oxford University Press, 1963), 190.

Baptist church there was never a major problem with the doctrine of the Bible; the leadership model was changed for political, economic and social reasons. It's interesting that early black Baptist's sought to have unity rather than division within the denomination.

The first black Baptist group, the Providence Baptist Association of Ohio, was formed in 1836. The first attempt at national organization occurred in 1880 with the creation of Foreign Mission Baptist Convention at Montgomery, Alabama. In 1866, the American National Baptist Convention was organized at St. Louis and in 1893 the Baptist National Educational Convention was begun in the District of Columbia. All three conventions were merged into the National Baptist Convention of America in 1895 at Atlanta.²⁶

This unity of conventions did not last long when a division broke out concerning the ownership of a publishing house. "The group of the charter continued to function as the National Baptist Convention of America; the group that accepted the charter became known as the National Baptist Convention of the USA Inc."²⁷ In addition to the National Baptist Convention of America, the Progressive National Baptist Convention was birthed from the NBC USA Inc. This group of pastors started the progressive convention because of a disagreement concerning presidential tenure and how the convention would address the issue of civil rights. The leaders and founders of the Progressive Convention have been characterized as prophetic preachers of the 20th and 21st century. Preachers such as Gardner C. Taylor, Martin L. King Sr., Martin L. King Jr., Ralph David Abernathy and

²⁶Frank S. Mead and Samuel S. Hill, *Handbook of Denominations in the United States 10th ed.* (Nashville, TN; Abingdon Press, 1995), 53.

²⁷Ibid.

others. It is interesting however when someone studies the divisions among the black church organizations, the established leadership model was simply carried over to new named organizations. History has now taught the critical individual of conventions that their effectiveness has decreased because their leadership style and model has not evolved over time.

THE THEOLOGICAL WITNESS

The future of black church leadership lies with the quality of academically trained pastors and ministers. Lincoln and Mamiya states that,

If we were asked to make a single policy recommendation that we would consider critical for the future of black churches, it would be the need for more, better trained, and better-educated black clergy... While we recognize that formal seminary education is not a panacea for all the ills of black churches, or for society, the time when the unlettered preacher could build a large congregation by sheer dent of energy and determination is rapidly passing. Increasing levels of education among black people will need to be met by their intellectual peers in the ministry. As we mentioned in chapter 1, the ideal black preachers are able to combine the best formal education with the best of the black religious tradition. The ministry of the black church is the only profession where only one out of every four or five practitioners has graduated from professional school.²⁸

The theology of leadership is rooted in the belief that leaders are not simply born but are developed. As a young theologian, the author has always been awe struck by the national civil rights movement and its leaders. He is not naïve to think that everyone in the African American community has supported the leadership, however he does feel that everyone in the African American community benefited in some way from the leadership. Nevertheless, with this great period of history recorded, the questions for the

²⁸Eric C. Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, N.C. Duke University Press, 1990), 399.

21st century African American community are: (1) Where will real prophetic leadership come from? (2) What should be the model or expectation for prophetic leadership? (3) What tangible changes should prophetic leadership bring?

Historically the African American church has been a place of affirmation and empowerment. The leaders of the church and community were committed to developing parishioners who were concerned about community vs. individual. The leaders themselves showed a greater concern for community rather than their own selfish gains. However, the paradigm has changed, due to the black middle class and the emphasis of self gratification. Prophetic leaders and prophetic leadership models must come to the conclusion that the civil rights model of leadership has died and new methods must be developed. West states, “We need serious strategic and theoretical thinking about how to create new models of leadership and forge the kind of persons to actualize these models. These models must not only question our silent assumptions about black leadership such as the notions that black leaders are always middle class but must also force us to interrogate iconic figures of the past.”²⁹

Dr. Cornel West believed the leadership model must not be a stereotypical model, but relevant and prophetic. Many scholars in the area of leadership have identified the conflict that is arising in church leadership. West states that, “Many of the expectations differ among generations. Younger church leaders may embrace every new idea that comes along because they want to be on the *cutting edge*. They may discount all traditions and believe they are wiser and more competent than those who went before them. On the other extreme are older, more experienced leaders who are unable or

²⁹Cornel West, *Race Matters* (New York, NY: Vintage Books, 2001), 69, 70.

unwilling to learn new rules or adapt to new realities. They insist that the old ways were better and may even belittle anything new or different.³⁰

The leadership model is always changing and relevance is the goal. As leadership models change, the theology of prophetic preaching towards leadership addresses the injustices of communities and the shortcomings of leadership. One of the most powerful, prophetic messages that addressed a leadership model was Dr. King's *Letter from the Birmingham Jail*. In that speech King does not simply highlight the concerns of the day, he holds the local clergy accountable to step up and be the Christian leaders that Jesus calls them to be.

There was a time when the church was very powerful –in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer as recorded the idea and principles of popular opinion; it was a thermostat that transformed the mores of society... Things are different now. So often the contemporary church is a weak ineffectual voice with an uncertain sound. So often it is an arch-defender of the status quo. Far from being disturbed by the presence of the church the power structure of the average community is consoled by the church's silent and often even vocal generation things as they are. But the judgment of God is upon the church as never before, states King.³¹

King's message to clergy in Birmingham shows that leadership must be above popular opinion and carry out the teachings of Christ. To effectively transform a leadership model, King and others believed that leaders should be changed. The challenge of transformation is great and can be done with real focus and a calling to change for the better.

³⁰Leith Anderson, *Leadership That Works* (Minneapolis, MN, Bethany House Publishers, 1999), 111.

³¹Sernett, Milton C. Sernett, ed., *African American Religious History-A Documentary Witness. Second Edition, Letter from Birmingham Jail by Martin Luther King, Jr.* (Durham NC: Duke University Press, 1999).

To be a serious black leader is to be a race-transcending prophet who critiques the powers that be (including the black component of the Establishment) and who puts forward a vision of fundamental social change for all who suffer from socially induced misery.³²

THE PREACHING WITNESS

The author believes one of the primary objectives of prophetic preaching is transformation. D. Stephen Long defines prophetic preaching as, “A charisma, divinely inspired, which either seeks to recover a faithful word from within the Christian tradition against corrupt practices or seeks to discover a necessary word in new situations that threaten the rule of God.”³³ The author would challenge Long on his definition to see where does liberation and transformation fit into his understanding of prophetic preaching. Whoever preaches in the tradition of prophetic preaching must be open to allow the message of prophetic preaching to first transform them into the person God is creating them to be. In *Power in the Pulpit*, Charles E. Booth argues, “Honesty compels the preacher to confess that with the passing of time there are changes in one’s thought about issues and positions. Preachers must assess their convictions. They must determine their personal biases and prejudices. All of this must be flushed against the biblical text with which one wrestles so that the sermon will, one hopes, reflect truth as it is recorded

³²West, *Race Matters*, 70.

³³William H. Willimon & Richard Lischer ed., D. Stephen Long *Concise Encyclopedia of Preaching (Prophetic Preaching)* (Louisville, KY: Westminster John Knox Press, 1995), 386.

in Scriptures and not simply the propagation of personal prejudices or the echo of ones own wail.”³⁴

After the prophet embraces and is affected by the word given to the prophet then he/she will be able to proclaim a prophetic word to the people. Prophetic preaching is preaching that cuts to the core of the human spirit to either drive someone away from God or draw someone closer to God. Prophetic preaching may be hurtfully honest, but it will be honestly true. Katie Cannon speaks to this issue,

In those crucial times when God has given us a message to say to the people, too many of us live life as liars by being silent simply because we lack the spiritual fortitude to speak the truth, nothing but the truth, so help us God. The serious danger with this is that if we keep on being silent in time of speech, if we keep on living as imposters instead of authentic Christians, if we keep on living as liars instead of tellers of truth, then our lives will amount to no more than noisy gangs and clanging cymbals. If we want the strength and power to be truth tellers, we must stay in touch with the Creator and Sustainer morning by morning, day by day.³⁵

Prophetic preaching is built off of a relationship between the prophet and the people. The prophet at the time is not a stranger to the people, but comes from the people. The black church has always had some type of relationship with its pastors. The however agrees with Long as he highlights the connection between prophet and people.

The prophetic preacher stand under the community of faith; he or she is not set over and against it. To be prophetic is not in opposition to being pastoral. Prophetic preaching is the most pastoral of activities. Prophetic preaching is never discontinuous with the past but finds resources internal to the tradition of the community of faith to call that community to its true identity.³⁶

³⁴Charles E. Booth, “The Wedding of Biblical Truth with Social Justice”. In *Power in The Pulpit: How America’s Most Effective Black Preachers Prepare Their Sermons* (Louisville, KY: Westminster John Knox Press, 2002), 29.

³⁵Katie Cannon , *Heart of Black Preaching*, 202-203.

³⁶Willimon & Lischer, *Concise Encyclopedia of Preaching (Prophetic Preaching)*, 388.

Church members feed the pastor and the pastor's family; they do the best they can to make the pastor comfortable. The pastor must be in relationship with the people, but the prophetic side of the pastor will give evidence to days of solitude. The biblical record shows many of God's prophets being called into solitude during their spiritual journey.

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire of a bush; he looked and the bush was blazing, yet it was not consumed... When the Lord saw that he had turned aside to see God and God called to him out of the bush, "Moses! Moses!"³⁷ Moses was there with the Lord forty days and forty nights.³⁸

H. Beecher Hicks Jr. says the loneliness of a prophetic preacher is a sign that a preacher is prophetic,

To be true to his and her call, God's preacher-prophetic-watchperson must be aware that loneliness comes with the territory. In fact, the watchperson, by definition, is a perpetually lonely situation, for a watchtower cannot hold a crowd. Being a watchperson requires the ability and the willingness to stand alone. It feels lonely to stand and speak when others will not hear; to preach when those in the pew do not understand; to proclaim a vision of God that others cannot see; to preach, like Ezekiel, to dead people, church members whose Sunday morning apathy surpasses a comatose state and who aren't even aware that they are dead.³⁹

The 21st century context of prophetic preaching is both urban and rural, suburban and inner city. While the majority of people perhaps believe prophetic preaching should only be directed to urban or less fortunate people, it is extremely important for the new

³⁷Coogan ed., *The New Oxford Annotated Bible: Augmented 3rd Edition NRSV*, 87.

³⁸*Ibid.*, 133.

³⁹H. Beecher Hicks Jr., *On Jordan's Stormy Banks* (Grand Rapids MI: Zondervan, 2004), 32.

black middle class to hear a prophetic word also. The reason the author says this is because it appears the more people receive, the less focused they are on God.

Marvin A. McMickle places a heavy concern on the priorities of the black middle class and shows the need for prophetic preaching.

One of the most interesting and disturbing aspects of ministry in black middle class church is how many social activities and organizations there are that seem to be equally, if not more important than any of the activities taking place at, or sponsored by the church... Those who minister to the black middle class must understand that these social activities will directly conflict with church activities both on Sunday morning and during the week. They will also compete for the same financial commitment that the church would like to secure from its members.⁴⁰

Prophetic preaching calls for people to seek more out of life than simply accumulating materials for themselves. The most prolific prophetic preacher of any generation is Jesus of Nazareth. Jesus spoke prophetically to the establishment of government and to the arrogance of people with selfish confidence in themselves.

As Jesus taught, He said, Beware of the scribe, who like to walk around in long robes and to be treated with respect in the market place and to have the best seats in the synagogues and places of honor and banquets! They devour widow's houses and for the sake of appearance say long prayers. They will receive the greater condemnation.⁴¹

Being prophetic challenges preachers to stand and be well-rounded in their preaching. Abraham J. Heschel clearly shows how a prophetic word is always holistic. The words of the prophet are stern, sour, stinging. But behind his austerity is love and compassion for mankind. Ezekiel sets forth what all other prophets imply: "Have I any

⁴⁰Marvin A. McMickle, *Preaching to the Black Middle Class* (Valley Forge, PA: Judson press, 2000), 79.

⁴¹Coogan, ed., *The New Oxford Annotated Bible*, 82.

pleasure in the death of the wicked, say the Lord God and not rather that he should turn from his way and live?" (Ezek. 18:23.) Indeed, every prediction of disasters in itself an exhortation to repentance. The prophet is sent not only to upbraid, but also to "strengthen the weak hands and make firm the feeble knees" (Isa. 35:3). Almost every prophet brings consolation, promise, and the hope of reconciliation along with censure and castigation.⁴²

The author suggests that Heschel's viewpoint should be revisited in light of the popular Christ-less, kingdom-less, self-less preaching that is plaguing many pulpits in the 21st century. The author agrees that a prophet must always have balance in his/her preaching.

⁴²Abraham J. Heschel, *The Prophets: An Introduction* (New York, NY: Harper Colophon Books, 1962), 12.

CHAPTER FOUR

HOW WILL THE TEST BE TESTED?

The objective of this project is to transition the leadership model of the Dayspring Baptist Church. The leadership model at Dayspring has previously rested in the church constitution and by-laws. The struggle the author has confronted is that practice at times does not match policy. The church membership trusts the author to lead effectively and the author strives to lead from a visionary perspective. This exciting leadership has been one of the reasons for revival at the Dayspring Church. Nevertheless, the author realizes that while the church is experiencing good times and the great majority of the members are pleased with the direction of the church, a situation could arise wherein members would want to consult the by-laws as a reference to stop or clarify certain decisions of leadership.

Attempting to gain research to ascertain if the leadership model could be changed created a variety of ways to conduct this project. “Has anyone ever questioned whether your evaluation results were true or credible? If so, then the validity of your evaluation study was questioned. Validity, in qualitative research, relates to whether the findings of your study are true and certain. True in the sense of your findings accurately reflecting the real situation. Certain in the sense of your findings being backed by evidence.”¹ Lisa Giuon clearly outlines that if anyone attempts to a qualitative study triangulation must be present. “Triangulation is a method used by qualitative researchers to check and establish validity in their studies.

¹Lisa A. Giuon, *Triangulation: Establishing the Validity of Qualitative Studies* (Gainesville, FL: University of Florida Publication, 2002), FCS6014.

In this paper, five types of triangulation will be examined: data, investigator, theory, methodological and environmental.”² For this project the author will use data triangulation and observation analysis.

Patricia Cranton offers keen insight into the different methods of adult learning. The reaction the author had to autonomy is that it is built off of open mindedness, exchange with others and a willingness to change. It was clearly stated that this component is more of an ideal versus reality. “Candy views this definition as an ideal, one which is not likely to be attained by the majority of individuals.”³ This level of learning in the author’s opinion is difficult for most people because traditionally most have received one way learning. When the author says one way, he simply means the way in which they have listened to the teacher and regurgitate the information without any personal analysis or reflection. As a pastor this section in Cranton’s book challenges him to examine how many congregants truly analyze for themselves the information that has been given to them.

Self-Management is defined as the willingness and capacity to conduct one’s own education.⁴ The author does not know how many people in the context possess the willingness and capacity to challenge themselves. Although, he believes that both components are needed, the reality may be that most people possess one or the other. He would argue that most people have grown accustomed to being told what to do rather than making their own decisions. Learner control challenged the author as a teacher to examine how and what he is teaching. This is why the author has chosen surveys. This allowed people to be free in their expression of thoughts.

²Ibid.

³Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey Bass, 1996), 57.

⁴Ibid., 61.

The author began his field work three years into his pastorate. After exercising the pastoral authority given to him by the church to secure a *relevant* administrative assistant and staff persons to include musical staff of his choosing, training and ordaining new deacons, appointing a new chairperson of the deacons, the author believed the time was right to begin the process for challenging the leadership model.

The expectation the author desires to realize from this project is to determine if the leadership team (deacons and trustees) is prepared to assist the author in transforming the leadership model of the church so that policy and practice will coincide. If the results are favorable, the author will ultimately begin a process to revise the church constitution and by-laws. If the results are unfavorable the author will continue to teach/preach on leadership and delay the revision of the church constitution and by-laws until an appropriate time is reached.

This ministry project is comprised of sermons, surveys, and interviews. The author preached five sermons centered on the themes of transition, leadership and vision. The leadership team (deacons/trustee) was the focus group for this project. Both of these ministries are comprised of men and women with varied academic, economic and age backgrounds. They have a deep connection to the church as they have been witnesses to the highs and lows of the ministry. The leadership team will critique selected sermons and give their thoughts on how clear the message was and the effectiveness of prophetic preaching in the Dayspring context.

The author conducted a general *state of the church* survey with the existing leadership team at Dayspring. This survey will give pertinent data as to the mindset of the leaders in the areas of (1) how they view what the leadership model should be (2) age and gender information that will show that a young pastor and an older leadership

team can work together, (3) receive their opinion on regarding their readiness to revise the church constitution and by-laws.

The fieldwork for this project included surveying six pastors to gain their thoughts and input concerning: (1) Leadership in the black Baptist church and (2) What role does preaching play to bring about change? Three *senior* pastors were interviewed for this project. The word *senior* is used in the context as one who has been pastoring one congregation for more than ten years. Three *new* pastors were also interviewed for this project. The title *new* is used in this context as one who has been pastoring one congregation for less than five years. The pastors interviewed serve in churches across the southeastern United States. Their congregational size varies from 150-12,000.

CHAPTER FIVE

WHAT HAPPENED?

Over the course of six weeks the author preached five sermons that were focused on the themes of transitioning the church, proper church leadership and vision for the church. The sermon manuscripts were then distributed to the focus group (church deacons and trustees) who answered a variety of survey questions. These questions addressed a range of topics from the value that individuals place on preaching to the clarity of the sermons being preached.

The first question asked was, “Did the sermon have a clear message?” Ninety-four percent surveyed said yes and 6% did not answer the question. This result shows that the author properly communicated his position. This is important as it relates to preaching. Prophetic preaching must specifically address an issue, so that the listeners will be clear with the subject matter. The second question supports the first question. One-hundred percent responded that the sermon spoke to the need of transitioning the church. If the vision is clear then the congregants should be able to understand the importance of transformation.

Questions three and four speak directly to leaders and all who love the church. One-hundred percent of Dayspring’s leaders said that the sermons challenged them to assist in making Dayspring a better church. Since the author is promoting a team model of ministry wherein everyone has responsibility, it is refreshing to see leaders accepting

the challenge. It was equally interesting how no surveyor was bothered by the word *challenge*.

The author believes that prophetic preaching is more than a feel good, everything is going to be okay message. Prophetic preaching calls one to become better in their service to God. One-hundred percent of the surveys said preaching is very important in the life of the church. Pastors at times can become so busy wherein they neglect the primary task they were called to do. Before a preacher became a pastor, he/she was called to preach. All ministers must devote ample time to sermon development because this result speaks to how important congregants view preaching.

The last two questions spoke to relevant sermons received in church and what is preaching supposed to do? Ninety-four percent of respondents said they receive relevant messages at Dayspring. Six percent did not answer the question. The high number of people that said they are receiving a relevant message speaks to the fact that the author is tuned to the needs of the congregants. The ability of the author to be able to take ancient stories and apply them to the 21st century is needed if transformation is going to take place. The author learned from his church leaders that they believe preaching should challenge them to become a better Christian. If the majority have this attitude then the importance of preaching is vital to the growth of the church. The author observed the true importance congregants place on preaching. Prophetic preaching still has a prominent place in the church and must be taken seriously by all who appreciate the art of preaching.

A second survey was given to the same leadership team that addressed the state of Dayspring. This survey highlighted age and gender demographics. It also highlighted

thoughts about the church constitution and gave the author a clear picture to the readiness of leadership to revise the church constitution and by-laws.

The first question asked was, “What is the standard operating document of the church?” Sixty-one percent said the Bible, while 39% said the church constitution and by-laws. This answer surprised the author based on the sermons that had been preached. The second question addressed how vision should be carried out in the church. Ninety-four percent said that God gives vision to the pastor, while 6% said that God gives vision to the congregation. Questions three and four spoke to the church climate and need for pastoral leadership during the last church crisis. Forty-four percent of church leaders stated they were happy to be a part and at the same time ashamed of being connected to Dayspring. Twenty-two percent said they were happy and wished things were better at Dayspring. Six percent said that they were completely ashamed to be at Dayspring. When the church was without pastoral leadership, 83% of church leaders said the need for spiritual and compassionate leadership was great.

These statistics disclose a variety of feelings experienced by the leadership team of Dayspring during the church’s crisis. A genuine Christian will hurt deeply when their church is in crisis. The author noted the importance church leaders placed on having strong pastoral leadership. This bodes well for the author as a new leader. People thirst for leadership in every aspect of their lives and the church is no different.

The fifth question allowed the author to determine if the leadership model could be changed in the near future. Seventy-two percent of leaders said that voting on church business could be effective on an as needed basis. This result shows that church leaders desire to move away from traditional Baptist polity of voting on everything. This

leadership team has bought into the concept of having a staff led church that keeps leaders and congregants informed of church business.

Figures six, seven, and eleven showcase the age and demographic components, figure 6 reveals 17% of Dayspring current leaders have been in leadership for 40 years or more. Seventeen percent have been in leadership between 31 and 40 years. Twenty-two percent have been in leadership for 11 to 20 years. This proves the author was working with men and women who had been established leaders in the church close to twice his age. He was working with some who had seen the church evolve from selling dinners, to dues, to tithing. Figure 7 reveals that 67% of church leaders are male, while 33% are female. Figure 11 showed that 66% of the church's leaders are over the age of 51. The most obvious lesson learned from this question is the author must look toward training younger people in the church to assume leadership positions. The bright spot however shows that in spite of being older, leaders were willing to change.

Eighty-nine percent of leaders said they know and operate in their role from the biblical perspective. Seventy-eight percent said they had experienced dysfunction in the church. The author was curious and wanted to ask the other 22% what they consider dysfunction.

The most important result was given with the 10th question. Seventy-eight percent of the current leadership team said they believe now is the time to update and modify the church by-laws. Eleven percent said now was not the time and 11% did not answer. With well over 50% of leaders ready to transition the model, the author has a clear mandate to move the church forward.

The author also conducted six interviews with various pastors. The most powerful observation from the senior pastors was their pronouncement for having patience. Each senior pastor spoke of how the state of their congregation when they arrived was not to their liking. It took time and patience for them to transition their churches. The senior pastors also spoke to the importance of preaching. Each pastor placed a priority on biblically-based preaching and teaching as a key tool in positioning transformation.

The three new pastors interviewed spoke to the desire to transition their churches. They also were not pleased with the state of their churches when they first arrived. What grasped the author from their interviews was that each new pastor had set goals. All pastors should be motivated to bring about positive change in their congregations. It was expressed that every new pastor inherited some situations that were contrary to their particular leadership style.

CHAPTER SIX

WHERE WE ARE GOING FROM HERE!

Arriving at the end of this process, the author has learned some critical lessons that hopefully can assist any new/young pastor to begin transforming their leadership model. Lesson one: Prophetic preaching is paramount. In reviewing the results from the sermon surveys, the overwhelming positive response to speaking directly to the issue revealed that truthful preaching can change a situation. Marva Dawn speaks to the heart of prophetic preaching when she says, “However, if I really depend on the Spirit, without a doubt I will be called to take prophetic risks. How can I authentically preach the Word which is ‘living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow’ if I don’t let it work to “judge the thoughts and intentions of the heart of the listeners? But sometimes I am afraid-before or after I preach, or both-because I don’t want to offend anyone.”¹

The author has learned to truly trust that speaking truth to power will produce positive results. The author has experienced the necessity not to use preaching to crush people spirit, but allow preaching to convict people’s spirit. The rawness of prophetic preaching challenges people to step outside of their comfort zone in order to have a greater experience with God. Prophetic preaching that is being done to bring about transformation will always dare the preacher to be courageous.

¹Marva J. Dawn, *What’s the matter with Preaching Today?*(Louisville, KY: Westminster John Knox Press, 2004), 83.

The author did not know how the sermons would be received by the leadership team or the membership at large. The author has never been afraid to make challenging statements but has always had an uneasy hope that listeners would receive, in a positive manner, the word that was given. According to Dawn, “To be prophetic will always cost us. Am I willing to pay the price? It might damage not only my reputation, but also possibilities for future speaking engagements or book contracts. It might cost me lost sleep or physical suffering. I might have to sacrifice the time it takes to talk things through with an opponent or to bear the stress of waiting for God’s purposes to be fulfilled.”²

Dawn clearly spells out the risk for being prophetic. The author learned through preparing and preaching the sermons for this project that risk exists and leaders or lay people could have taken offense and rebelled. Newer members and visitors could perceive there was still dysfunction in the church and in turn leave or not return to visit. The only way to achieve the desired reward is that risks must be taken.

Brad Braxton in his article, *Three Questions about Prophets: Who, Why and How?* challenges those who desire to be prophetic in their preaching to know who they are and why they are doing what they are doing. It was quite interesting reading; Braxton’s take on what the author calls “having a specific purpose in prophetic preaching.” Braxton goes on to say, “When you are prophetic about everything, you are prophetic about nothing. The prophetic voice is not common mainly because it requires

²Ibid., 85.

so much courage. Also, it is thoughtful, divinely timed and restrained only by the pull of God on the boundaries of the message and on the messenger.”³

The specificity and timing that Braxton speaks to is something that the author learned during this project by preaching the selected sermons. To change the culture of Dayspring he had to boldly, yet, with love address the culture head on. Many times new pastors want to rush their agenda, but the author learned that divine timing is real and the challenge for the preacher is not timing, but rather being prepared to have a prophetic word when time arrives, because opportunity will present itself.

This project has shown the author the need for prophetic preaching to lead a ministry. The author attempted to preach sermons that challenged the listener to be active in changing the climate of the leadership model specifically and the church in general. According to McMickle,

In prophetic ministry and in prophetic preaching, the goal is not just to call attention to the matter at hand; the goal is to change our historical circumstances. The goal is not to select a text from Hosea or Haggai. The goal is not to preach about just and righteousness with zeal and passion. The goal is for preachers to care enough about twenty-first century issues of justice that they are willing to ‘Shatter deliberate ignorance and willful blindness to the suffering of others’ beginning with themselves and then extending outward until they have impacted their historical circumstances.”⁴

Secondly, the author learned that age and gender in leadership is no detraction for transformation. It has been stated in various circles that older people don’t like change and that women should not serve in certain positions in the church. Many new/young

³Brad R. Braxton, “Three Questions about Prophets: Who, Why, And How?” *African American Pulpit*, (Germantown, TN: Hope for Life International Publishing, 2008), Vol. 11.

⁴ Marvin A. McMickle, “Prophetic preaching in the 21st century: It is not just about the Words” *African American Pulpit*, (Germantown, TN: Hope for Life International Publishing, 2008), Vol 11, 18.

pastors have been convinced that change can not take place with older members. This preconceived notion perhaps handicaps the pastor from learning and working with people that want to grow. This project proved to the author that if a person is a disciple, regardless of age, transformation is possible. Doris Oliver's statement concerning seniors has strong merit in the Dayspring context. "The old adage, 'can't teach old dogs new tricks,' is not applicable when referring to people. At 65, this author learned to program a VCR and prepare a full course meal in the microwave. Others handle the intricacies of mastering the computers and word processors."

Oliver continues by saying, "Experience with seniors teaches that they are never too old to learn. Proof lie in the faces of those who successfully complete a project that they had no previous knowledge/experience for success in new experiences lead to great self worth plus the inspiration to teach other; a feat to be admired. How old a person feels is determined by the attitudes of those around him/her and how he/she evaluates him/herself. Seniors have capacity and need to learn."⁵

The majority of the leadership team at Dayspring was age 60 and older. The author being 28 at the time he assumed the pastorate and 31 when he began to aggressively pursue formally transitioning the church form an outdated model. The author learned that if a pastor has committed, dedicated, disciples of Jesus, regardless of age, transition and transformation can take place. The deacons and trustees of Dayspring showed that they were willing to step outside of their comfort zone and dare to follow biblical principles believing that the church would experience a positive change.

⁵Doris H. Oliver, *Serving the Present Age: Growing Seniors Through Ministry* (Winter Park, FL: Four-G Publishers, Inc., 1998), 34-35.

The author learned and would encourage all new/young pastors not to enter into a new pastorate with preconceived notions or buying into church gossip. Upon his arrival the author was told by certain local pastors, that Dayspring deacons were *fighters* and *hell raisers*. Those statements were so far from the truth spoken by people who never pastored one day in Dayspring nor knew the full dynamic of the leadership team. If the author had bought into this line of thinking, he never would have been in a place this early in his pastorate to attempt a leadership model shift. This project has proven that the pastor, deacons and trustees can work together regardless of difference in age and gender when they are focused on kingdom building.

The author was also enlightened with the comfort level of women in leadership. Before the arrival of the author, the previous pastor, a transforming leader himself, added women to the deacon's ministry. That was *a tough pill for many to swallow* in a traditional church, but he knew if women were supporting the church, they could also lead the church. Barbara Zikmund's statement speaks directly to the Dayspring context.

Today men and women in a variety of churches continue to operate under the cult of domesticity. Women outnumber the men in the pews, in the church school, and behind the scenes, while the majority of clergy remain male. It is true that during the past thirty years the number of women in seminaries has dramatically increased, and many denominations have relaxed their rules against the ordination of women... What of all these women in the church today? They are an untapped resource for the renewal of the church. They are already in the churches praying, teaching, singing and serving. Preachers have a responsibility to nourish a new climate for these women that will release new energy that has been thwarted for centuries.⁶

⁶Barbara Brown Zikmund, ed. Martha J. Simmons, *Preaching on the Brink: What of all these Women in the Church?* (Nashville, TN: Abingdon Press, 1996), 34-36.

The author inherited women in leadership and attempted to affirm their place in leadership. Since his time at Dayspring the role of women in leadership has continued to grow.

One surprising result from the *concept of leadership* survey was the number of people who believe that the church-constitution and by-laws was the standard operating document of the church. The author was surprised because despite a great emphasis of preaching and teaching concerning biblical authority, persons still believe that constitution and by-laws are king. The results give evidence as to the necessity of changing a document that is seen by some as the powerbase.

This project was designed to show how new/young pastors can transition a traditional Baptist church. This project can be studied and implanted by any new/young pastor regardless of denomination. The project used the power of prophetic preaching to bring about a positive change within the leadership team and entire church family. An in-depth study of leadership styles allowed the author to offer a variety of ways to reach one's goal. The primary purpose of this project was to gauge the mindset of church leaders to see if they were open to change in the leadership model. The long term goal for this project is to revise the church constitution and by-laws. The author learned that change is possible in a traditional church setting.

The Dayspring Baptist Church at the time of the author's arrival was nothing more than a shell of its former self. Friction between pastor and members along with personal agendas made Dayspring a cold and dead congregation. Nevertheless, the author believed that there were good people in Dayspring and they could do great things. The

author believed, but wanted to see if by placing priority on spiritual matters that Dayspring could turn around.

The author was led to this project because Dayspring was his home church. Most people with pride would not like to see something that they were or are a part of die. Dayspring was the place where the author received his foundational Christian training. He believed that he could assist in turning the congregation around. The ministry had supported him in earning two degrees, so he did sense a degree of responsibility in using his gifts in that setting to better the church.

He does not believe that the degree of church infighting should be present. He wanted to move people from a carnal and routine view of church to a spiritual and relationship view of church. Dayspring had great potential for holistic growth due to their relocation project. However Dayspring would not have been able to grow in a new neighborhood with old methods and mentalities.

Since the conclusion of the project, the leadership model itself is in full transition. A by-laws revision committee has been formed to research what an effective, relevant and doctrinally sound document should look like. The deacons and trustee unanimously supported the committee appointment. They also supported the author's vision that now is the time to revise the constitution and by-laws. The timeline given for the committee is three months. The desired outcome is that once the committee has a draft, that draft will then be presented to the deacons and trustees for a vote. The deacons and trustees will vote to (1) recommend this document go before the full church body and (2) by doing that the deacons and trustee show their support of the committee's work. Lastly the

revised by-laws will be presented and voted on by the church body at the annual church conference at the end of the year.

What has impressed the author throughout this project is the holistic growth that has taken place in Dayspring without an emphasis on the church constitution and by-laws. Dayspring in its recent history did not move unless they turned to the constitution and by-laws. The author by prioritizing preaching, worship, ministry and fellowship has allowed people to focus on what is important in church life. The numerical growth that has come into Dayspring since the author's arrival has come in spite of the church by-laws. This project has proven that churches can grow and be effective when they focus on the mission given by Jesus Christ.

From this point in the journey, the author plans to continuing growing in preaching and developing relevant ministries. The constitution and by-laws will simply be a document that will be referenced on an as needed basis. The document with it revision is not intended to be the operation document of the church.

APPENDIX A
SURVEYS & RESULTS

Deacons/Trustee “State of the Church Survey” for Dissertation Project

1.) What is the standard operating document for the church?

- a.) Pastor’s Opinion
- b.) The Holy Bible
- c.) Church Constitution & By-Laws
- d.) Deacon’s/Members Opinion

2.) How do you believe leadership & vision should flow in the church?

- a.) God gives vision to Pastor. Pastor shares vision with key leaders (deacons/trustees or equivalent). Then leadership team assists Pastor in sharing vision with church members.
- b.) God gives the vision to deacons/trustees and they tell the Pastor how to carryout the vision.
- c.) God gives the vision to church members and the members tells both leadership & Pastor how to carryout the vision.

3.) During the period of the past church crisis (church lawsuit & time without pastoral leadership) what would you say the climate of church members were

- a.) happy to be apart of Dayspring
- b.) ashamed to be apart of Dayspring
- c.) wished things would be better at Dayspring
- d.) a mixture of answers A & C
- e.) a mixture of answers B & C

4.) During the period of the past church crisis (church lawsuit & time without pastoral leadership) what would you rate the need for spiritual & compassionate pastoral leadership

- a.) very important
- b.) slightly important
- c.) important
- d.) not important at all

5.) Do you think traditional Baptist policy in the area of voting on “every” business item of the church is?

- a.) still needed in 2009
- b.) outdated in 2009
- c.) can be effective and is important on an as needed basis

6.) How long have you been apart of the leadership team at Dayspring? _____ years

7.) My gender is: Male Female Circle One

8.) Do you feel that you know and operate in your role (biblically) as a deacon/or trustee?

Y N Circle One

9.) Have you ever experienced any dysfunction with church leadership and within the church body? Y N Circle One

10.) Do you believe that it is now time to update & modify the church constitution and by-laws? Y N Circle One

11.) My age demographic is : _____ 20-30; _____ 31-40; _____ 41-50; _____ 51-60:
 _____ 61-70; _____ 71-80; _____ 80 & up

Deacons/Trustee “Sermon Survey” for Dissertation Project

1.) Did this sermon have a clear message?

Circle One: Yes No

2.) Do you think this sermon spoke to the need of transitioning the church?

Circle One: Yes No

3.) As a leader did this sermon challenge you to assist in making Dayspring a better church? Circle One: Yes No

4.) In your opinion, what was the main idea you received from this sermon as it relates to working to have a stronger church?

5.) How important is preaching/sermons in the life of the church?

A.) Very Important

B.) Important

C.) Not Important At All

6.) Do you feel that you receive sermons in your church that address relevant issue in your life personally and in the life of the church? Circle One: Yes No

7.) In your opinion what is preaching suppose to do in your life?

A.) Make you feel good

B.) Challenge you to become a better Christian

C.) Give you information to make you look down on people

Fig. 1: What is the standard operating document for the church?

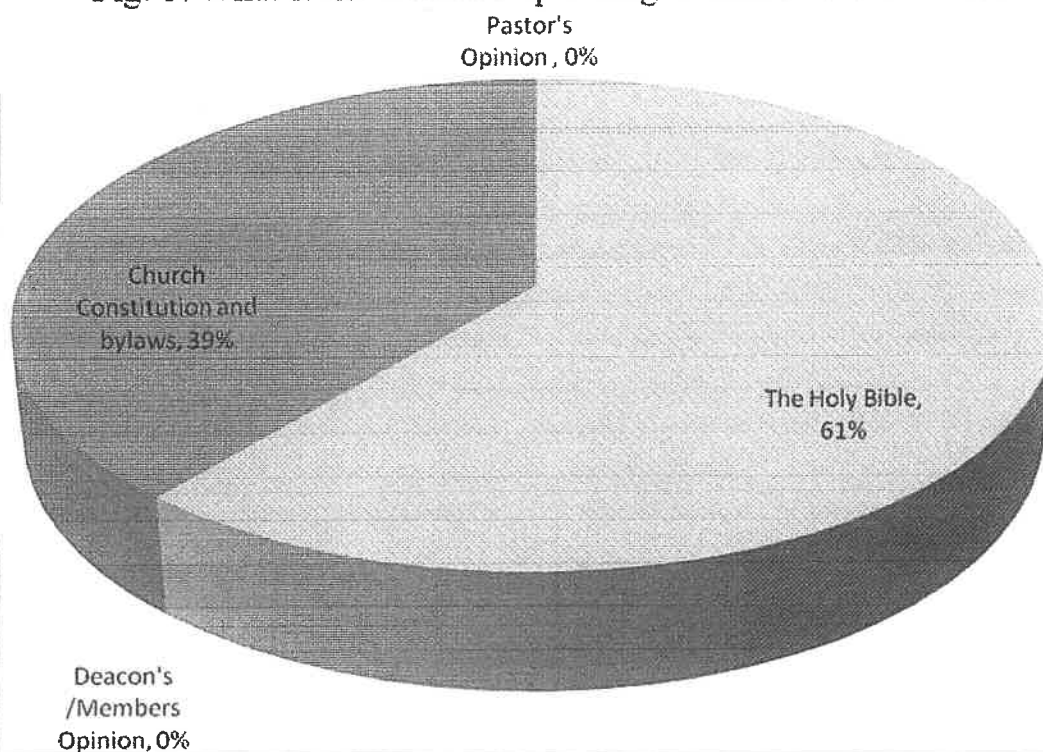


Fig. 2: How do you believe leadership & vision should flow in the church?

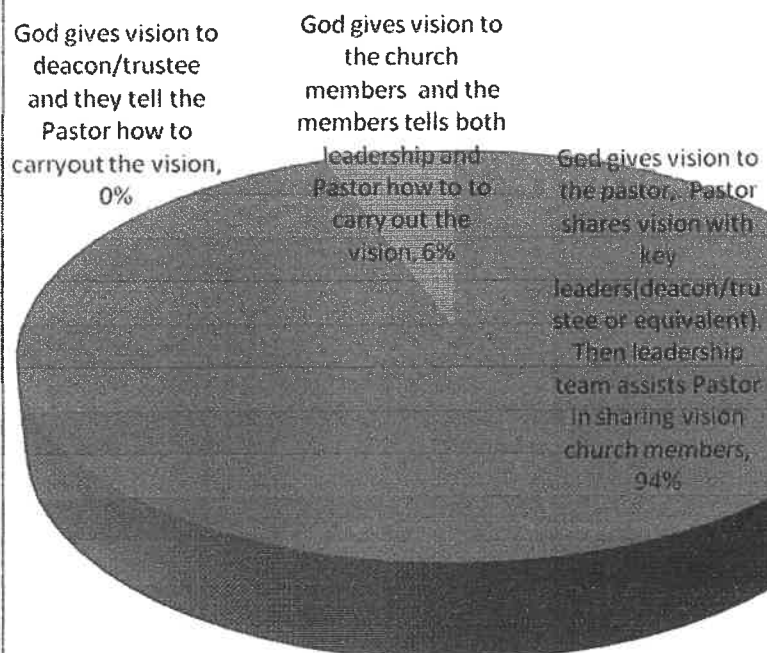


Fig. 3: During the period of the past church crisis (church lawsuit & time would you say the climate of the church was:

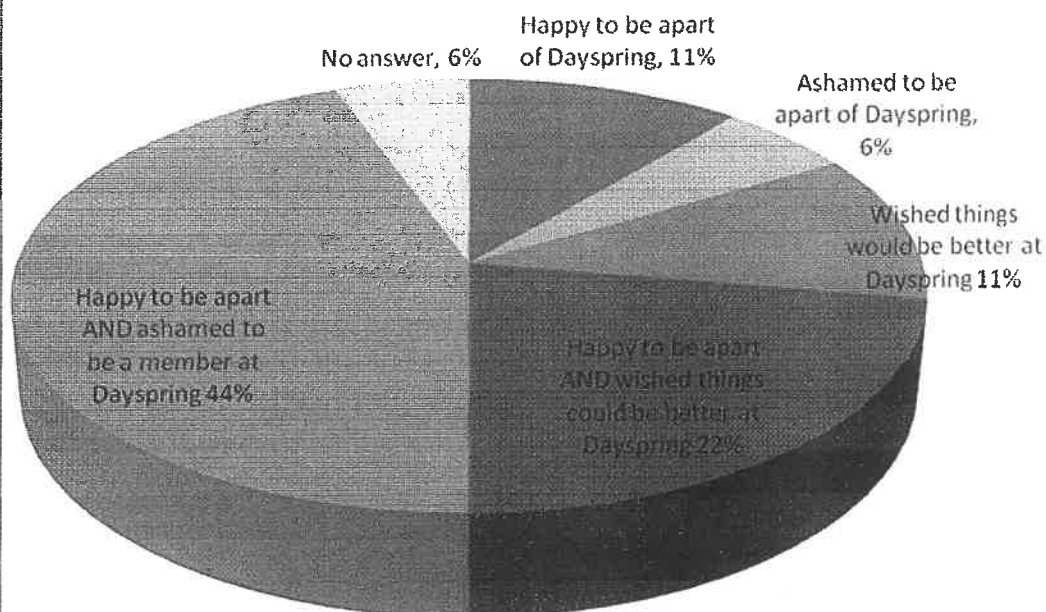


Fig. 4: During the period of the past church crisis (Church lawsuit & time without pastoral leadership) how would you rate the need for spiritual & compassionate pastoral leadership?

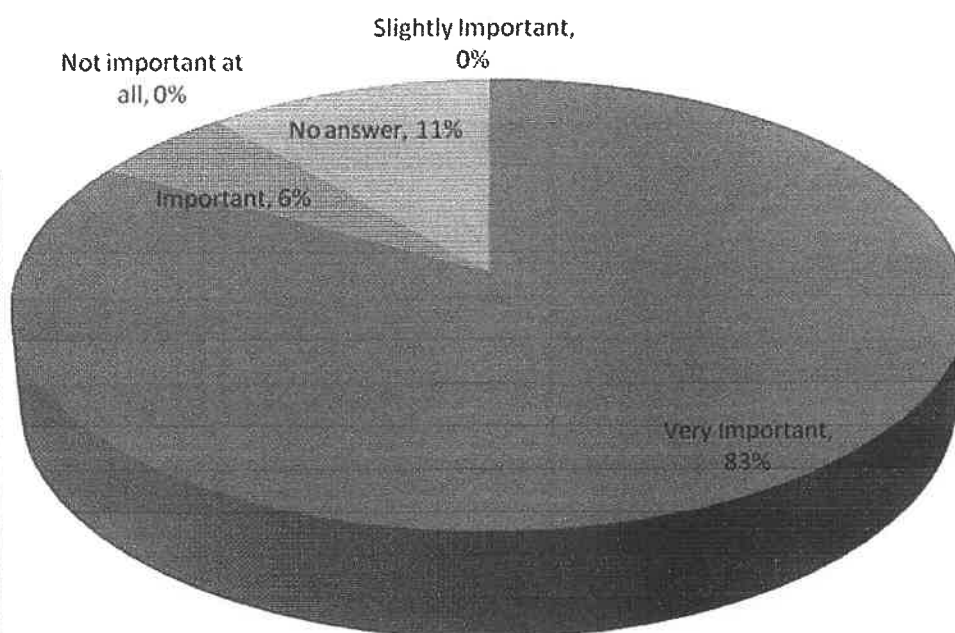


Fig. 5: Do you think traditional baptist polity in the area of voting on "every" on "every" business item of the church is:

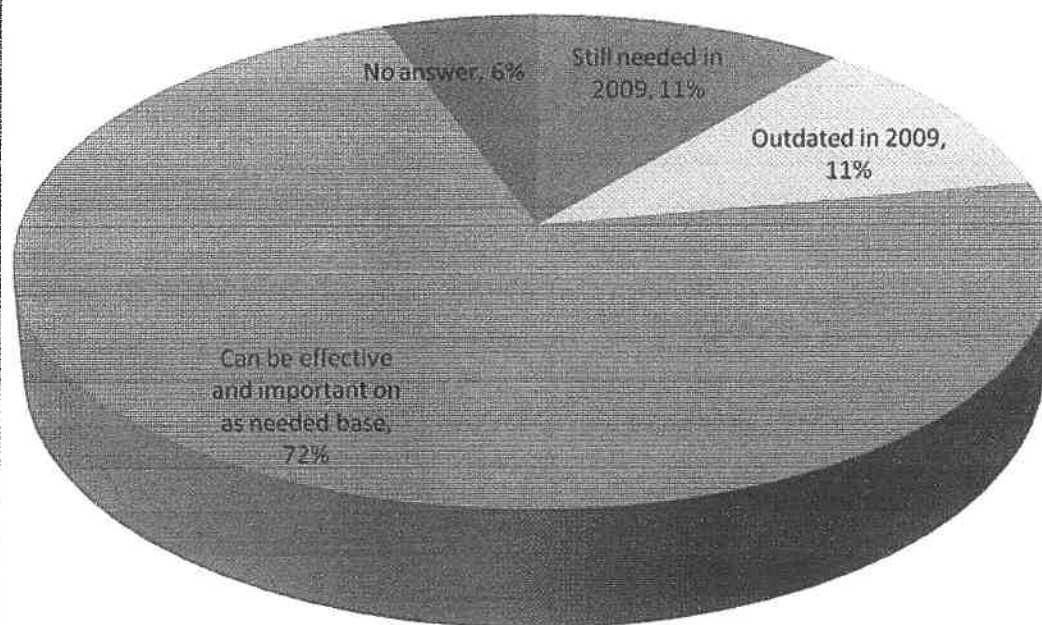


Fig. 6: Years on leadership team at Dayspring

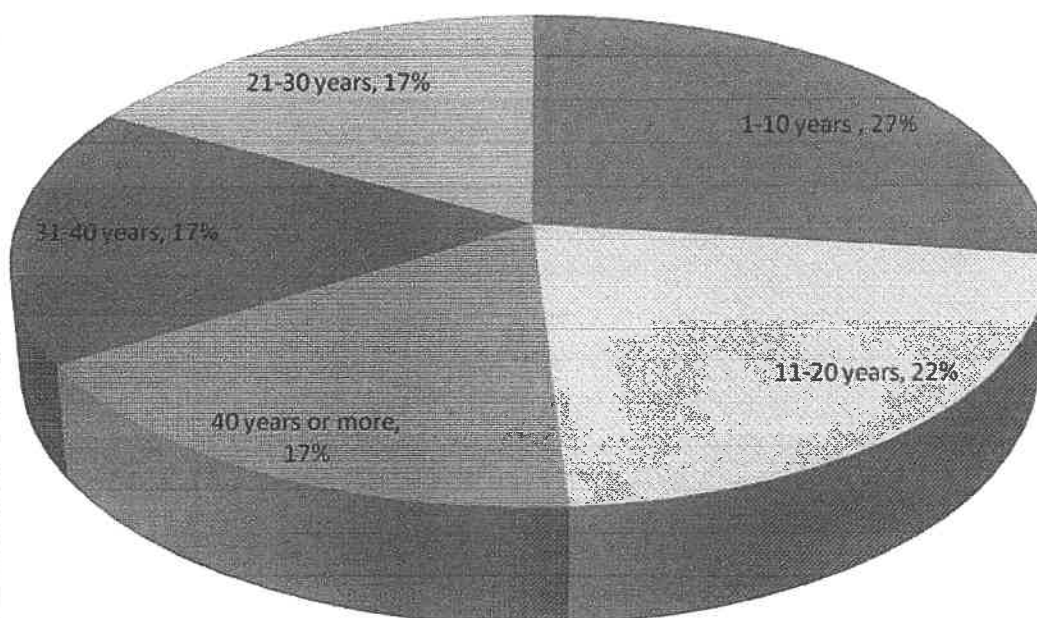


Fig. 7: Gender breakdown of leaders

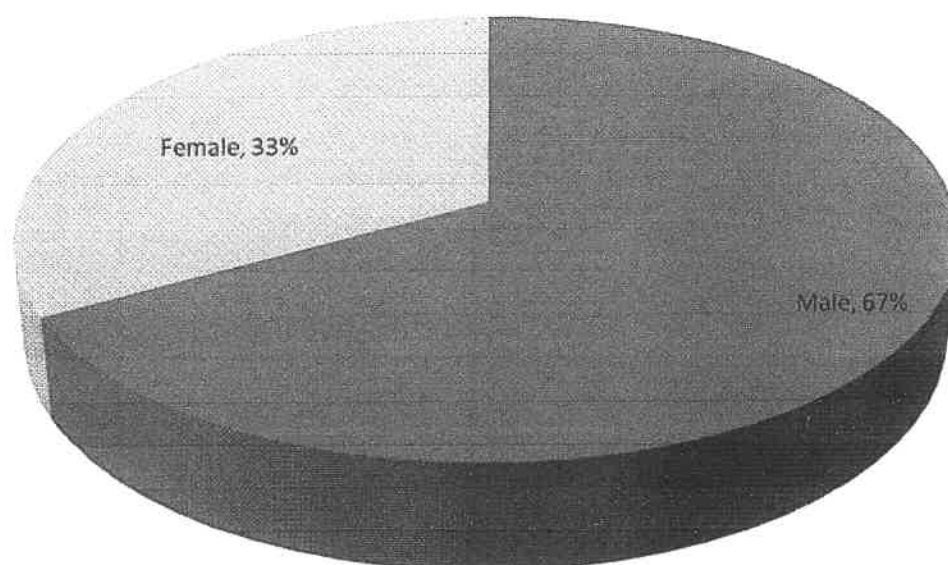


Fig.8: Do you know and operate in role biblically as a deacon/trustee?

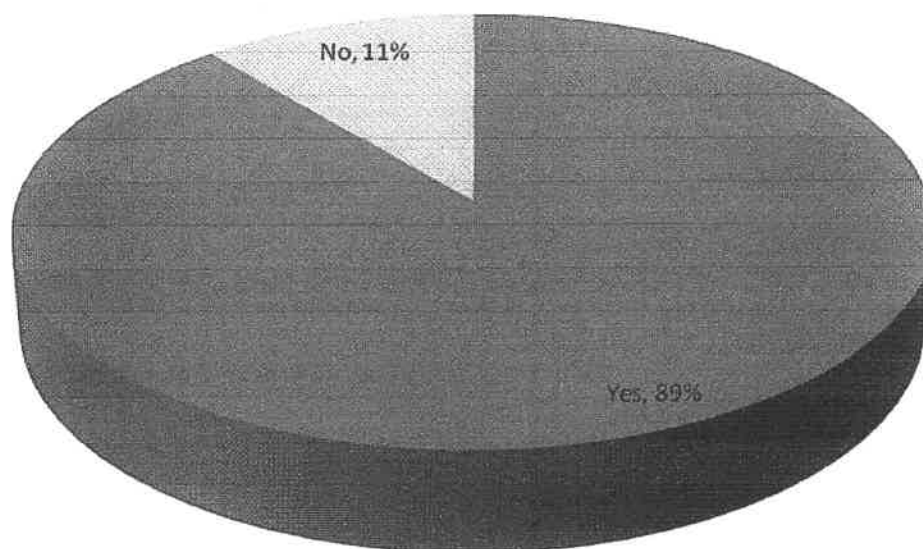


Fig. 9: Have you experienced dysfunction within church body?

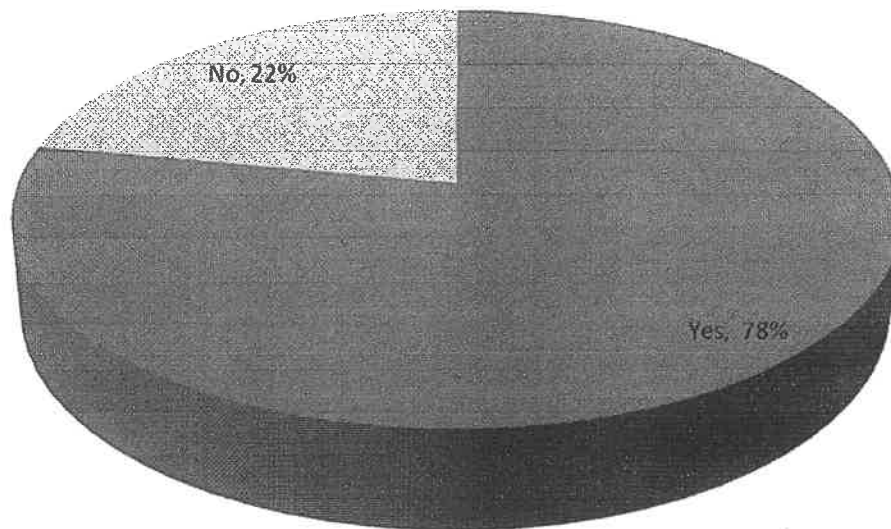


Fig. 10: Do you believe that it is now time to update & modify the church constitution and bylaws?

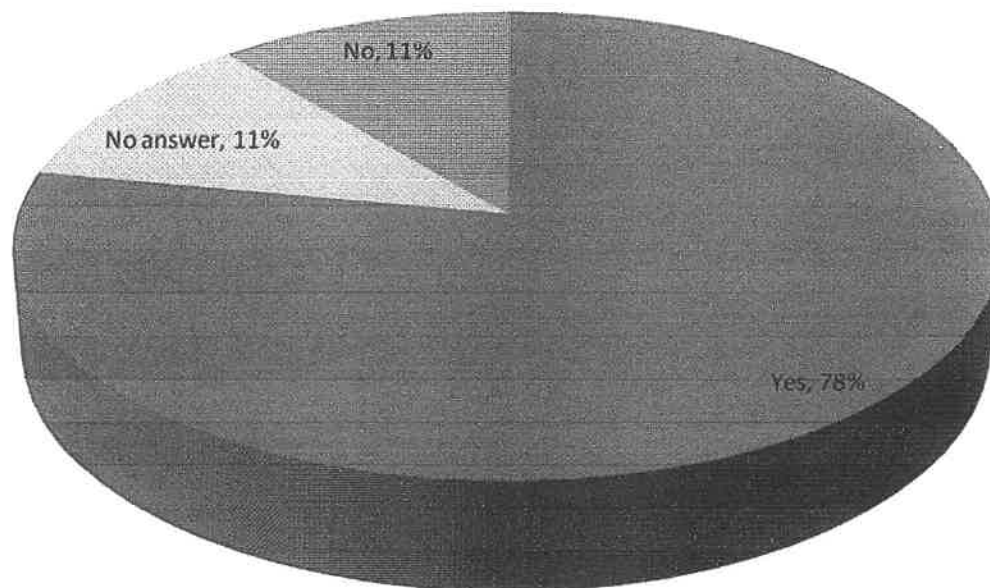
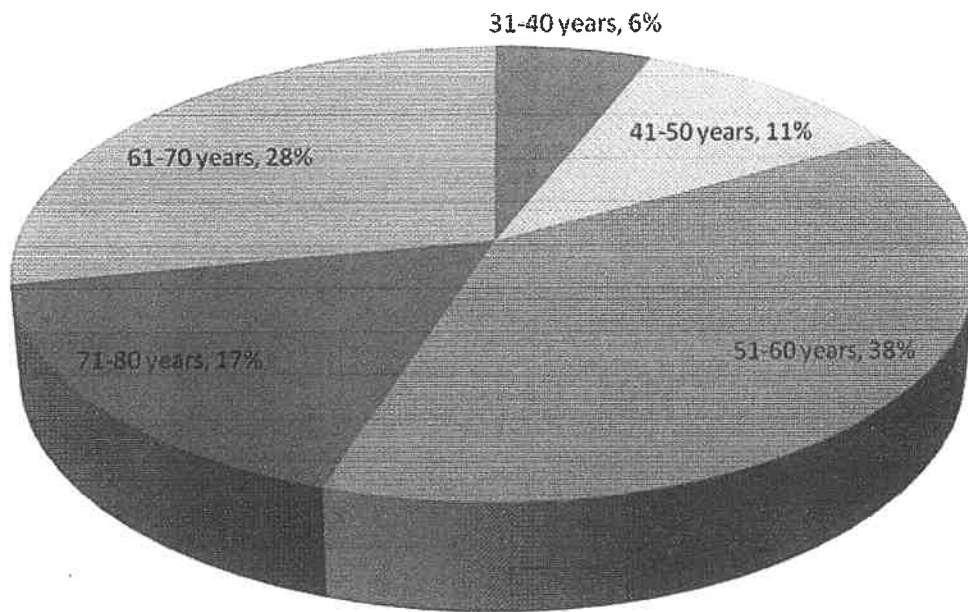


Fig. 11: Age Demographic



Sermon surveys

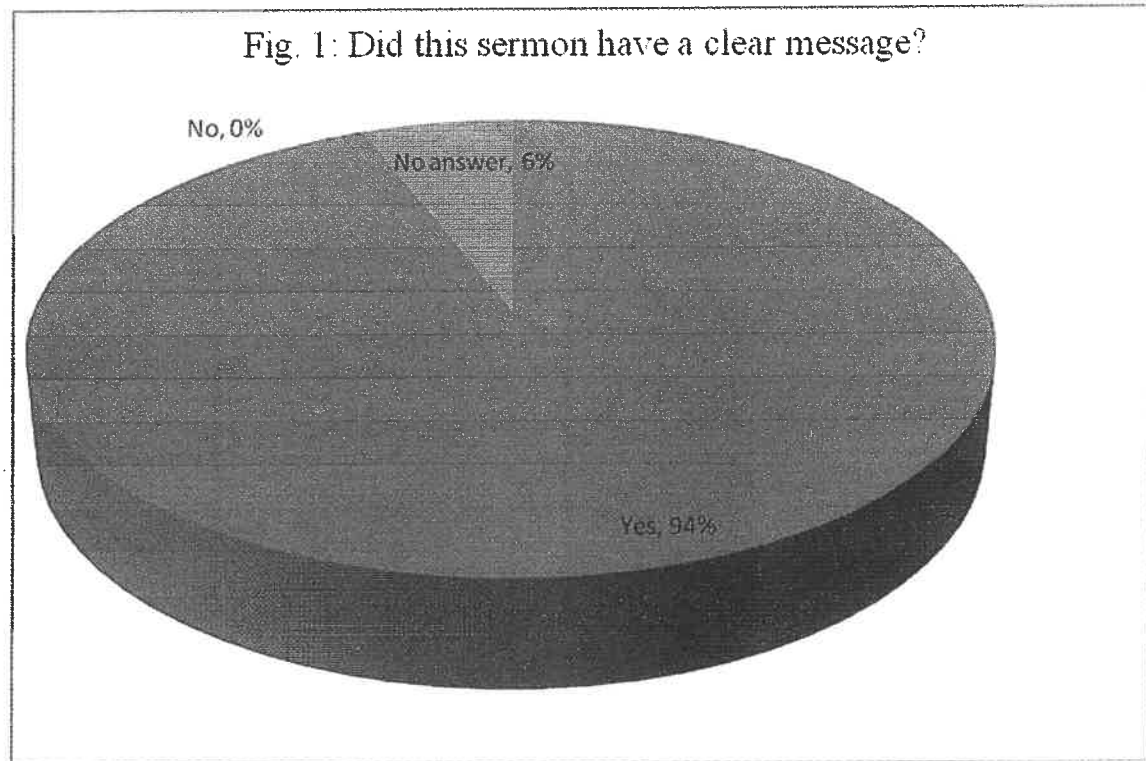


Fig. 2: Do you think this sermon spoke to the need of transitioning the church?

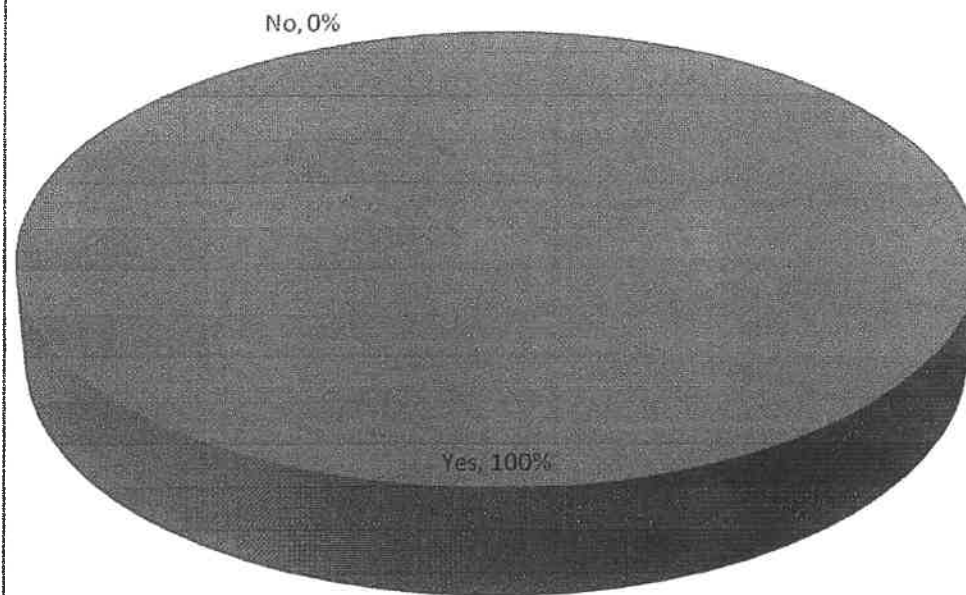


Fig.3: As a leader did this sermon challenge you to assist in making Dayspring a better church?

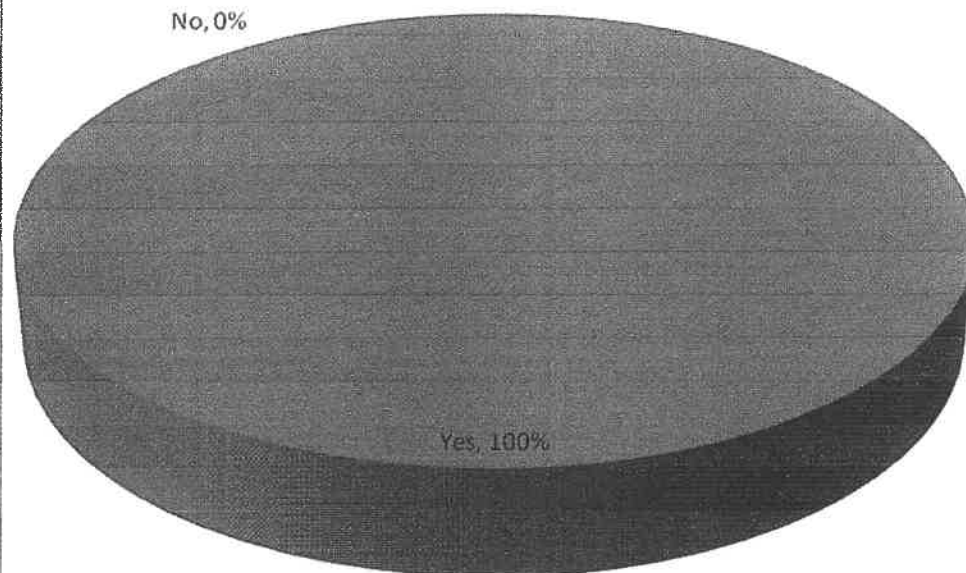


Fig. 5: How important is preaching/sermons in the life of the church?

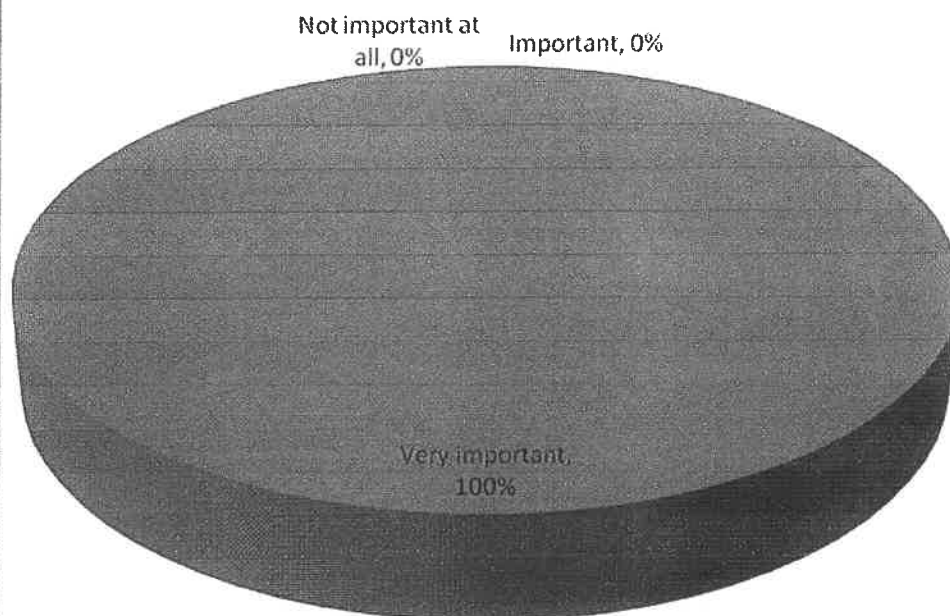


Fig. 6: Do you feel that you receive sermons in your church that address relevant issues in your life personally and in the life of the church?

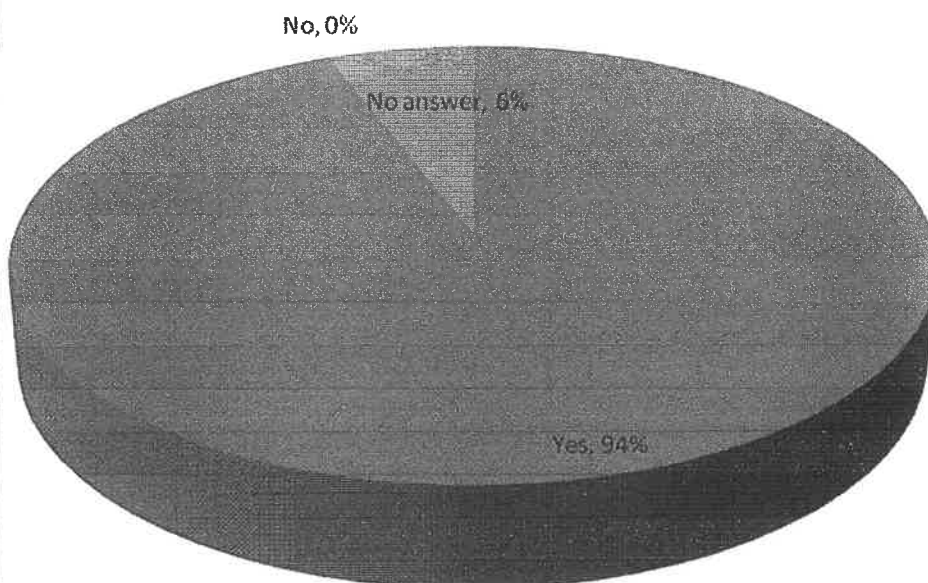
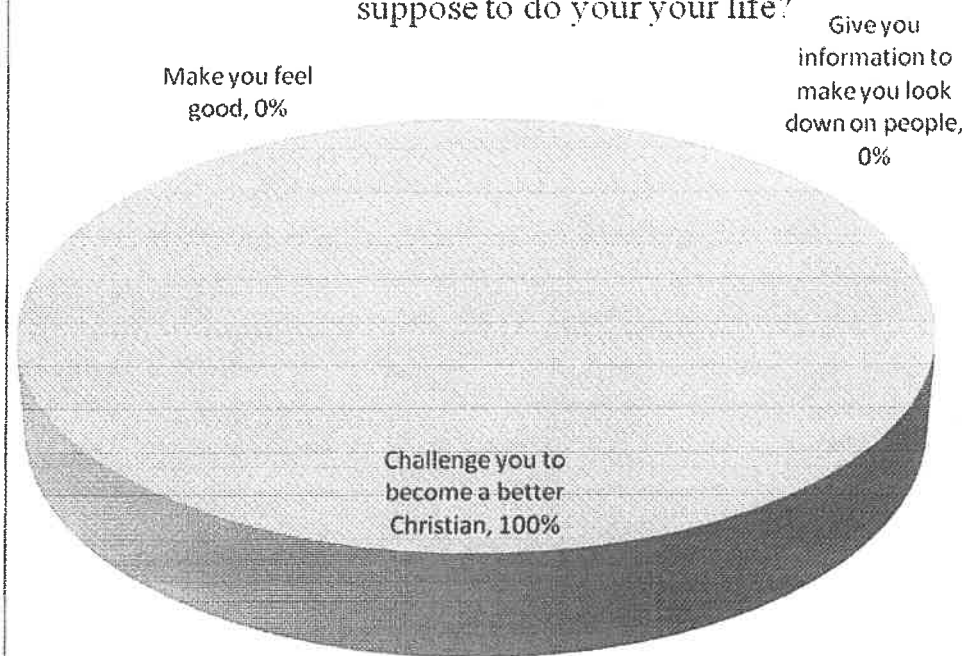


Fig. 7: In your opinion what is preaching suppose to do your your life?



APPENDIX B

SERMONS

Joshua 1

Positioning for Possession.

I don't know if you realize it or not, but God is positioning you for possession. Things that have impeded your increase, interfered with your improvement, and interfered with your insight are about to take a back seat in your life. God is calling you to possess the spiritual land that God has destined for your life. Yes it's time to leave doing business as usual. It's time to leave leading your family the way you are and not seeing any spiritual fruit. It's time to leave damaging and depleting relationships behind. You cannot go to the place where God wants to take you with baggage, bitterness, and bickering, because the place where God wants to take you is to a place of big and blessing.

This message isn't for those who are comfortable where you are. Those of you who are small-minded. Those who simply want to come to church on Sundays and go home. You won't feel this message. But for those of us who don't mind working on ourselves to become a better Christian, this message is for us. Because the God we serve is a God who is always on the move, working on his creation so that we may live out God's purpose in our lives. What you see in your life today, you don't have to see tomorrow. Even the Dayspring Church you see today will not be the Dayspring Church you'll see tomorrow, because God wants to see God's church and God's people position themselves for possession.

This text today teaches this truth. Joshua chapter one. The writer connects this book of the Bible with the books of the Torah, the Pentateuch, the first five books of the Bible, by recording the Lord saying, “Moses my servant is dead.” You will find this literary tool used often in the Old Testament showing the reader that a transition and transformation; a conversion and a change is about to take place. The Lord said Moses my servant is dead. I can only imagine how this Joshua generation felt. Their longtime leader is dead. Sadness has stricken their face. Tears have fallen from their eyes. But before you give them a tissue remember this is not the same people who saw God move on the behalf of the Israelites with 10 plagues when they were enslaved under Pharaoh in Egypt. They were not there when God sent an east wind to divide the Red Sea. No, this is the Joshua generation. They knew Moses more from a great-grandfather perspective. They knew Moses more as a legend.

It was their parents and grandparents who were contemporaries with Moses and when you read Numbers chapter 20 and chapter 27 you see the reason Moses and his generation did not go into the promise land was because they did not trust in God, they rebelled, they disobeyed God. So this generation of Israelites is sad that the legend died, but at the same time they are excited because now they know their purpose, their destiny is about to be fulfilled.

And you need to know that before you enter your spiritual promise land, some stuff must die. This generation could not move into the promise land until Moses died. Moses represented that disobedient, faithless crowd. God is telling Joshua you can’t take that old spirit into the new promise land. **And this isn’t one of my principle points, but it’s a good place to preach, that none of us will go into our promise land until our**

Moses has died. You keep looking around seeing why you can't grow and get ahead.

The problem isn't the devil. The problem isn't God. The problem is that you're carrying around dead weight and God is saying you can't enter into your promise land until you bury dead weight.

- Spirit of rebellion.
- Spirit of arrogance.
- Spirit of complaining.
- Spirit of doing it your way.

All of that and some more stuff must die before you enter your spiritual promise land. I'm trying to get you in position for possession.

The stage is set for this Joshua generation. This group of people who will not let fear, tradition, and comfort stop them from growing in God. I need to announce that regardless of your age, gender, race and past you can become a part of this Joshua generation. This generation that's going to see God do exciting things. You can see that you just need to put into practice three principles that I've pulled from this first chapter.

The first point that I want you to write is, I must acknowledge the adversity.

The Lord states that it's time to go into Canaan. It must be noted that the land was not vacant. God gives the spiritual promissory note in verse five by saying, "No one will be able to stand against you, because I will be with you." Joshua was going to face some

adversity for 1.) He was getting ready to displace people out of their homeland and 2.)

Although they were excited about what was going on, they still had a Moses generation mentality running through them. So there were some adversities that Joshua was going to

have to deal with. It wasn't going to be easy getting into and developing the promise land.

And you need to know that there's going to be some tough times. There's going to be some booby traps. Because nothing worth having come cheap.

- Don't think that the devil and sin is just going to sit back and watch your family having a strong relationship and not do anything.
- Don't think the devil is just going to sit back and watch you catch on fire and grow in your relationship with God.

No! You're going to have some adversity. And even in the church as God is now blessing us with our new outreach ministries, the devil will look to see who he can use to stir up mess, because the devil doesn't like to see progress. Therefore don't run from it, acknowledge it and then get past it.

What most of us do is acknowledge adversity and stay at the place of adversity. That's why you have so many miserable people. They focus and spend more time on their problem, instead of spending time trying to solve the problem. If we would spend more time in construction than in complaining, we would not be as miserable as we are. And if you're going to possess the spiritual promise land that God is saying you're supposed to have then you are going to have to position yourself away from miserable people, because you do know misery loves company. Acknowledge the adversity!

Nevertheless, you must not only acknowledge the adversity. The second point I want you to write down is, I must adhere to the announcement. I'm in verse 5 and I'm going to verse 9. The Lord says in verse five, I will not leave you or forsake you. In

verse 6, he gives a declarative statement, “Be strong and courageous.” The Lord says this three times in his commission to Joshua. This is really the set up to see what’s going to happen during the rest of the book. God has told him to be strong and courageous, but will he be strong and courageous? Come back next week, but the announcement that the Lord gives him is in verse 7, “Act in accordance to the word don’t turn from the right or the left, because if you do what I say you will be successful.”

God says this book shall not depart out of your mouth. Know that the “Book” that the Lord is referring to in Joshua’s day was not the Bible as we know it, because the Bible wasn’t written yet. But portions of Deuteronomy were written and were used as the guide book. Verse 8 says the book shall not depart out of your mouth and you must meditate on it. This is a power packed verse that we usually can not feel because we approach it from our perspective, rather than the ancient Israelite perspective.

When the Lord says the book shall not depart out of your mouth. The story was told orally. So when the Lord says the word shall not depart out of your mouth, The Lord is saying that you must keep on telling the story. And one thing that gives us power and encouragement is our story. This church has a story. You have a story. Your family has a story. And we can gain strength from the telling of our story. Let me help somebody, I don’t care how jacked up, messed up, tore up your story is, you need to tell it. Tell the good so that someone will know good is attainable. Tell the bad so that someone will learn from your mistakes. You ought to tell your story.

Not only should you tell the story to others, you, yourself ought to meditate on the word. That’s what the Lord says in verse 8. Now get this. The word, meditate in the

Hebrew does not have the same meaning as we come to understand the word meditate. When we think of meditate we simply think of sitting quietly thinking on a particular subject. But the Hebrew word for meditate is hagah (haw-gaw), which means to mutter. Therefore when the Hebrews would be thinking about the word, they would also be verbally speaking the word to themselves. That's a place we need to find ourselves in. You have to talk to yourself with the word of God. You're not crazy. You don't need a white jacket. No, talking to yourself with the word will keep you sane.

- There are some days when you just feel lost, like you don't have a friend-you need to hagah the word and speak to yourself, "The Lord is my Shepherd, I shall not want."
- There are some days when the devil will use someone to tempt you into doing wrong-You need to hagah the word and speak to yourself, "Blessed is the man/woman who walks not in the way of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his/her delight is in the Law of the Lord and in his law does he/she hagah both day and night.

You need to speak the word to yourself.

Adhere to the announcement. Read and think on what God says in verse 8, not only must we know what God says, but we must also do what God says. Knowledge plus doing equals success. You cannot be successful until you begin to do. Many of us are just like cars. We have all the luxuries of life.

- Education, job, bank account, hook-ups and networking, tight ride, clean clothes, Good looks, great breath.

You have it, but you're not doing anything with it. You're just sitting in neutral. And you know there are areas in your life where you are just sitting in neutral. And like a car you will never be able to go anywhere until you get out of neutral and get into drive. Drive is a spirit of doing.

- The church must have a get in drive spirit.
- Drive to the place God is calling us.
- Drive to the mountain God is calling us to climb.

Because it's when we drive we reach our destiny. We must adhere to the announcement!

Let me give you this third principle that you must put into practice. 1.) You must acknowledge adversity. 2.) You must adhere to the announcement; thirdly you must give allegiance to the Almighty. I'm in verse 16. Now watch how the text flows.

- From verses 1-9, God talks to the leader-Joshua.
- Then from verses 10-15, the leader Joshua shares with his assistants, his leadership team the vision that God has given him for the entire people to be blessed and successful.
- Then from 16-18, the leadership team speaking for themselves and the people give their allegiance to the Almighty.

For they said, "All that you have commanded us we will do and wherever you send us we will go. Just as we obeyed Moses in all things, we will obey you. Only may the Lord be with you as he was with Moses. And when you read the story, the problem was never with God, it was always with the people.

Their allegiance to Joshua was nothing more than a physical illustration of a spiritual relationship. They trusted the man of God, who had heard from God. And one problem that I have with some black people is that we don't trust anybody. Preacher, doctor, teacher, police officer, husband, wife, we don't trust anybody. But if you're going to possess your spiritual land, you're going to have to trust the godly people that God places in your life. If the truth is told you're not that spiritual anyway. So you ought to commit to bringing something to the table when we see fruit coming forth. The people said as long as God is working through you we will follow. And I can testify when God is working through you, there will be some evidence.

For I read where Jesus said, "Abide in me as I abide in you. Because the branch can't bear fruit unless it's connected to the vine. But those who abide in him will bear much fruit. You have those that are waiting to see what I'm doing. I'm going to be like Joshua and say it time for us to possess the land. And you don't need only to look at me, just at the fruit God is producing. And since you see God moving you ought to say whatever needs to be done, I'm going to do it. God is moving your life, yesterday you were tore up, but today you are together. Yesterday you use to run the streets, but today you drive the streets going to the job the Lord gave you and into a church where the Lord gives you power.

It's time to position yourself for possession.

- Get in position! To possess peace of mind.
- Get in position! To possess love that endures all things.

- Get in position! To possess a spirit of praise that can be lifted even during a storm.

I believe someone in here is ready to possess to the land. Fact about it, the peace, love and praise you have right now, you know the Lord gave it to you. And in this church, God is positioning us to possess the land.

- He's positioning us in a place of prayer.
- He's positioning us in a place of worship.
- He's positioning us to offer services to the community.

Is there anybody here, ready to possess the land?

And as your Joshua, I came to say as a church we will possess the land. In you individual life, you will possess the land.

The only thing we need to do is be strong and courageous. Are you strong and courageous?

- I need some Dayspring men who can be strong and courageous.
- I need some Dayspring women who can be strong and courageous.

Because it's time to get in position. It's time!

I CHRONICLES 22

WE CAN'T DO IT ALL.

Let's start out this morning by surveying the saints.

How many in here love the Lord Jesus? How many in here love the church that Jesus established? How many in here want to see his church grow in order to serve the spiritual and social needs of people?

If you answered in the affirmative you cannot have a tight-grip, a selfish ownership mentality when it comes to serving in the kingdom of God. You and I must have a primary concern for the kingdom, the ministry of God. You and I don't have to like or agree with what God does, but as a Christian you and I should find ourselves involved in what God is doing. That's a sign of a mature Christian. I may not like what God is doing, but when I see what God is doing is blessing and benefiting the kingdom I need to fall in line with the move of God. That's why we as children of God must realize that we can't do it all.

Let us pierce into this passage and find one of the most important biblical figures in the person of David. We pick him up years after that day when smelling like outside from playing and tending the sheep, he comes inside his parent's house where Samuel anoints the boy as king of Israel. It's years later after he took the city and surrounding territory of the Jebusites, he established the city called Jerusalem. He's no longer in the valley of Elah. That oak tree land where he slay Goliath. Those days are gone and from the chronicler's perspective, he has moved from a person concerned about secular things

and began to be concerned about spiritual things. We know that because here in I Chronicles 22, David wants to see a house, a Temple built for the Lord.

Let me challenge you and ask what do you want to build for the Lord? I recognize that there was an assumption in my question. I assumed that you wanted to build for the Lord, but the police detective will tell you never assume anything. Therefore you need to ask yourself do I even want to build? Because God is looking for some builders. If we want to build as Christians, we should want to build strong families, strong careers, and strong community involvement all to show somebody the love of Christ. If you want to build you should know that you can't build it all by yourself.

The one thing church folks don't like after change is help and especially help from outsiders. But in our first point we see that outsiders can help grow the ministry. Read verses 2 through 5, David calls for the aliens, KJV says strangers who had the ability to work. In verse 4 David had wood brought in from the region of Tyre and Sidon. Tyre and Sidon were not cities in the Israelite territory. These cities were in Phoenicia. It was there on the coast on the Mediterranean Sea, where good and strong trees grew. David couldn't find quality wood in Israel. He had to go outside and bring it in.

My brothers and sisters you need to know that in your life, to get to the place where God wants you to be, you are going to need the help of outsiders. There have been times when you needed help and you didn't care what race the person was, what religion they practiced, you just wanted that person to help you.

Why is it that the one group of folks that do not like to receive help is church folks. The one community that is supposed to be about inclusion practices exclusion. When folks come into the church instead of us saying, how can we help you? We say why are you here? And then we want to sit around talking on the phone to each other saying, “Why the church ain’t growing?” If you would get the devil out of you, you would begin to see some growth. And here at the Dayspring Church we are growing.

But I see something else in these early verses. David brought something to the table himself. Verse 3 says David provided iron and bronze. David was the one that wanted to build. Not those from Tyre and Sidon. So if David wanted to build, he should have brought something to the table. Let me free somebody and say stop looking for somebody to help you, if you don’t want to help yourself. If you don’t want to change, if you don’t want to grow, I don’t care how much you fast and pray. I don’t care how many self-help, inspirational books, and Bibles you read; you will not grow if you do not have a desire to grow and change for the better. David had a desire to want to see and build the Temple for the Lord.

Don’t get a negative attitude when new ideas are offered, that new idea could be the idea it takes to build the ministry. Don’t be negative and nasty when someone offers help, you don’t know it all and the way you think it should be done is not necessarily God’s way. Who does he or she think she is coming in here doing this and doing that? New people with new ideas are supposed to come into the church and even into your life. Open your mind and spirit to recognize that you and I can’t do it all.

Now the reason we can't grow the ministry and grow as individuals is that we have to much extra stuff blocking us from God. Read the text in verse 6. David is now called for his son Solomon and commissioned him to build the temple. The reason David gives for not building the Temple is that the Lord spoke to him and said, "You have shed much blood in my sight on the earth." This conversation that David has talking about is not found in recorded scripture. We don't know what event or events God is bringing to David's remembrance, but because of shedding much blood David couldn't build.

We need to recognize our shortcomings and trust that God is trying to turn us around. Some of the stuff that's blocking our growth is foolishness, selfishness, jealousy, anger and most of all evil. What we need in our lives to grow is peace. That's what God did to David, he brought Solomon, which means man of peace and it's the man of peace who shall build the house. Fighting folks, messy folks can't build; it's only those who are peacemakers and those that are at peace with themselves. We do bad for so long, until we think bad is good. In churches people fight so much and so often (let me clarify there's no fighting over here because just in case you forget, "It's a new day at Dayspring") but in other churches they fight so often until they think that's what church is suppose to be.

But the true saints know that the church is a not a place of fighting, it's a place of peace. The church is a place where you find shelter from the storms of life. The church is the place where you worship the God of your salvation. The church is a place where you praise God for the prince of peace. This is the praise place! When you are at peace, you can grow!

We can get deeper in the text because the only way we can grow is through obedience. Read and listen to the words David tells his son in verse 11. God will be with Solomon as long as he obeys the words/commands of God. If you study the life of Solomon you'll notice that at times he missed the mark. And at times in our lives we miss the mark. And if you would go back and look at those situations you'll find somewhere where you were disobedient. But those times when we were prospering, you say you were following the word and will of God. We can grow if we are obedient.

When you are obedient to the Lord you can be strong and courageous. Christians need to be more courageous. Courageous means stepping out to try new things and new plans. If God is on your side you can do the things that seem impossible. Don't be afraid Jesus said in John 16:33, "In the world ye shall have tribulation: but be of good cheer, I have already overcome the world." We can't be afraid. Some of us are afraid to praise God in the worship celebration. Some of us are afraid to serve God in different areas of ministry. Some of us are afraid to tell someone about God, when it comes down to evangelizing, sharing the good news of Jesus Christ. If you are going to be afraid to praise, serve, and evangelize, then step aside because the Lord isn't looking for coward soldiers.

In this current period of history God is looking for people who are not afraid of doing a new thing. God does say in Isaiah 43:19, "Behold I'm about to do a new thing." God wants to do a new thing in your life. He wants to remove that mean and nasty attitude. He wants to remove that spirit of laziness, that spirit of unconcern, that spirit of doubt. He wants to do a new thing! In the church, God wants to do a new thing and my

brothers and sisters if you really love the church and want your children and grandchildren in the church; you need to embrace the new thing.

The new thing is not proclamation, but it is program. If the church does not open herself up to a new way of sharing the old story, the church will die. You don't believe me, look at your own family and close circle of friends. Why aren't your spouse and children worshipping with you today? They will tell you, it's boring, there's nothing at church for me. When you hear that, it should rub you the wrong way as a Christian. People are searching for churches where they can receive a word through the preacher, choir, and ministry opportunities in the church. As older adults you must recognize that what it took to bring you to Jesus, doesn't work with this present generation. Let me go on record and continue to cast the vision and say that this church the Dayspring Baptist Church will be a place where our young people will serve and worship God freely in their own way.

In due season we will have a children/teen choir and they will be able to sing songs that they want to sing. In due season we will have our youth ushers at full capacity. In due season our children will be able to participate in activities that meet their needs. If it's going to take liturgical dance and a step team for our kids to express themselves and express what God means to them, let it be because I would rather have them stepping at a youth conference praising God vs. in the streets stepping on somebody's head. The church must be relevant. Most of us act like we are going to live forever, but I'm not trying to scare nobody and I'm not wishing nothing on nobody but in the next 15-20 years a great number of you in this house will be physically too old to serve in the manner you want or possibly be dead.

And if you gave everything you had to the church, why would you want to see it die all because you would not let some young people learn from you and work while you were able to teach them. Let somebody else work the work because, we can't do it all!

I'm in the text because David said to Solomon in the 14th verse, "I've provided much gold, silver, and other resources, but to all I've provided, I want you to add more.

Don't you want your children and grandchildren to have a better life than you? Our children should not have to start over. When you get up in age, they should add on to what you built. When you travel and stay in Hilton hotels, don't you know their offspring are reaping the benefits of their hard work. In 1919 a man by the name of Conrad Hilton bought his first hotel in Texas and now 86 years later his great-granddaughter who is one of the most popular celebrities in pop culture is living off what her great-granddad did. A number of you have built this ministry up; now while you're still able to contribute let the next generation take this thing to another level. You don't have to be afraid of the young people. Paul said it like this, "I planted, Apollos watered, but God gave the increase. You and I can't do it all!

I need to give you one more thing before I take my seat. And that is, we have the resources to grow. Read verses 15 through 19. David says, "You have an abundance of workers." In this assembly we have workers; we have people that are just sitting on their gifts. Let me tell you, if you don't use it, you will lose it. It doesn't make sense to leave a place and say I'm going to use my gift elsewhere when you're in a place that you can work in and needs your work. Don't be so quick to leave the job, leave the

relationship, and leave the ministry. God has equipped you to work the work that is set before you. David says since you have everything you need now begin the work.

Not only that David had the spirit that everyone is on the same team, because in verse 17 he commanded the leaders of Israel to help Solomon. David knew that Solomon would need help and when you know who the Lord is and what he's done for you, you ought to be ready to build for the master.

If the Christian would take the advice of David where in the 19th verse he says, "Set your mind and heart to seek after God. We would be able to live the abundant life. Oh my brothers and sisters, blessings are coming your way when you set your mind and heart to seek after God.

When the church sets her mind on doing a work for God you better believe lives can be changed. For when the walls of Jerusalem were laying in ruin the Jews returning from exile rebuilt the wall and it was done because Nehemiah said, "The people had a mind to work." And my brothers and sisters what we need is a determined mind to work for God.

For according to legend, down on the beach, there was a couple who wanted to tell people about the saving power of God. So they started sculpturing a cross and some words under the cross. And when they had gotten 20% of the work done, the high tide washed their work away. People saw them and they started over. This time 50% of the work was done and the high tide came and washed their work away. The wife said to the husband let's move up to higher ground. And when they moved up, they completed the cross and wrote under it.

And as they were looking at their work, a man came up and said, "I've seen ya'll working and I've seen how the waves washed your work away. I've seen how ya'll keep on working and I want you to know because of seeing your determination and your mind to work, I'm going to church tomorrow and rededicate my life."

What I'm trying to tell you Dayspring is that when the waves wash away your work. When the devil distracts you from your work. Just move up to higher ground and keep working for Jesus. For you need to know that we are soldiers in the army of the Lord!

You need to know that every round goes higher and higher.

Is there anybody here that wants to go higher in the Lord? Higher in his will and higher in his way!

- We have to work while it's day.
- We have to work to save our children.
- We have to work to strengthen our families.

I don't know about you, but I want to go higher in my prayer life.

Higher in my praise life.

Higher in my walk. Higher in my talk.

The Lord wants us to go higher. Higher! Higher!

John 3:25-30**John the Baptist-A Good Model for Ministry.**

Journey with me if you will to countryside of a region of Palestine called Judea. I don't know how far we away from the big city of Jerusalem, but we are close to some water, because there's some baptizing going on. If you would look into the distance you should be able to see a man, not wearing the latest name brand clothes, nor is he iced out around his neck or on his hands. He's a plain looking man. Second Isaiah said, "He would have no beauty or majesty to attract us to him. He would be despised and rejected by men. He would be a man of sorrows and familiar with suffering." Read Isaiah 53 sometime. Jesus along with his disciples is baptizing.

But turn around on this dirt-filled, dust flying ground that we're standing on. Be careful of those pieces of rock that are known for breaking off from the rugged hills that surround us. Now don't you see this other man, he's rough and roguish. His appearance is completely different from Jesus for he's wearing clothes made out of camel's hair with a leather belt around his waist. And the great chefs that appear on the Food network could not prepare his favorite meal because he simply ate locusts and wild honey. I hope you see John the Baptist and his disciples, they are also baptizing. I told you there was a lot of baptizing going on.

Today we've joined in with Jesus and John with this baptizing thing and I think those of you who are kingdom-minded must know that a good model of ministry will have a church consistently going to the water. Because baptism is the physical representation that souls are being saved. That's why I believe when the church has a

baptism service, those that are kingdom-minded should rejoice and should not sit idly by like the witnessing of salvation doesn't excite you. Baptism excites God. When he saw his son being baptized, the synoptic gospels record God saying, "You are my son the beloved, with you I am well pleased." And if God can get excited about seeing people come into the kingdom, we ought to be excited about seeing people coming into the kingdom.

Don't fool yourself there are some churches who aren't baptizing anybody; so Dayspring we should never take this granted, but always remain humble to tell God thank you for allowing us to see that Jesus still saves. I said he still saves. The blood hasn't lost its power! To the uttermost, Jesus saves!

But don't shout too quick, because while we see Jesus and his crew were baptizing over here and we see John and his crew baptizing over there; in the midst of all this ministry, we meet up with some mess. I won't stay here long, but look at verse 25. John's disciples and an unnamed Jew get into a discussion says the NRSV rendering. The KJV says question and the NIV says argument. The KJV doesn't truly capture the full Greek meaning of the word used here. Because the Greek word used here is *zay-tay-sis*. It means worthless dispute. It is the same word that is used in II Timothy 2:23. It's sad because John's disciples and this Jew are in a stupid, worthless conversation about purification when John's disciples have just witnessed and participated in baptism which is symbolic of spiritual purification. Here they are wasting their time on mess, rather than spending their time on ministry. As a church and as an individual Christian, me and you can't spend time on trivial and trifling things.

At times in your life you need to see how you handled the trivial and trifling. Because be honest in '08 we have wasted time dealing with the trivial and trifling. If God brings you into tomorrow declare now that the devil is a liar and make up your mind that you are going to leave trivial and trifling behind.

When cracked up coworkers bring you trivial and trifling, tell them to step back because you're tripping.

When funny acting family members and friends, bring you trivial and trifling, tell them to step back because you're tripping.

I have to move and show you two ways how John is a good model of ministry.

The first thing John understood and we should also understand if we are kingdom-minded, is that ministry is bigger than me! I'm in verse 26. John's disciples were more concerned about keeping their crowd, rather than developing their crowd. John knew that he wasn't the focal point of ministry. That's why he could say, "I must decrease." Know this when John says, I must decrease; he's not saying what he has done in the past was pointless, he's saying he that can still contribute to the ministry, his role has just changed. And all of us should have that mentality, although my role may change in the church, on my job or in my community, I can still contribute.

John although he was a good model of ministry, his disciples didn't understand. Isn't that depressing that they were in the presence of ministry, but couldn't comprehend or practice ministry. I'm in verse 28. John has to remind his disciples of what they had already been taught. And I think this fits right here, the number reason most Christians are not growing spiritually is not that they aren't receiving a strong, relevant, and

anointed word, it's that they are not putting into practice the word they've already been given. John says let me remind you, I am not the messiah. Read the first chapter when you get home in verse 35, as John was with his disciples, Jesus walked by and John said with excitement, "Behold there is the lamb of God. John's disciples had already been taught. And likewise, we must hold fast to what we've been taught.

But here's the second point. John saw the blessing of ministry to him. I'm in verses 27 & 29. John's disciples have seen demonstration (that's baptism), they've received information (that's teaching), but yet they are missing something and John being a model for ministry, knows what it is. Read verse 27. To function and know your role, you must not only have demonstration and information, you must also have revelation and that comes only by the Spirit. Without the Holy Spirit you can't work in ministry.

Hear me, what we do in this place is spiritual.

- Intellect is needed, but it's not primary.
- Experience is good, but it's not primary.
- But what is needed and is primary, is the Holy Spirit.
- You can't grow in God without the Holy Spirit.
- You can't understand the move of God without the Holy Spirit.
- The reason growth is taking place in our church, the Holy Spirit is here.
- The reason many here are growing in the Lord, the Holy Spirit is here.
- The reason the same stuff thrown at you three years ago, don't bother you now is because the Holy Spirit is here.

The benefits of our fasting and praying are that the Holy Spirit is here.

So as we move to

- ❖ another level of study,
- ❖ another level of serving,
- ❖ another level of fasting and praying,
- ❖ another level of praise and worship,

I hear the Lord saying, you'll get there not by how long you've been in the church, not by intellect, not by might nor by power, but by my spirit says the Lord of hosts.

A blessing of the ministry is having the spirit of God present and active in your life. But John also saw another blessing of the ministry and that is having a friend and hearing the friend's voice. I'm in verse 29. John was content being the best man to the groom. Know it's only the groom that gets to take home the top prize which is the bride. John said today it's not about me having the bride. I'm the best man, so I must decrease, so that the groom can increase and take his bride. John said I'm just happy to be apart of the program and I can rejoice over my partner in ministry.

And this verse was played in my life some days ago, when I stood in the Abyssinia church to take my bride. The man to my immediate left was my best friend and my best man, Jabari and he rejoiced with me. He was there to support me, but on last Monday he sent me a text saying that he and his wife had purchased their own home. I in turned rejoiced with him and told him congrats.

On my big day, he was there to celebrate me and on his big day, I was there to celebrate him. And John shows us that the model of ministry is to celebrate one another.

When you hear good news from a friend, you ought to celebrate. Your best friend isn't Jabari; but if you've been saved, you can say, "What a friend we have in Jesus?" Why is he my friend, well he walks with me and he talks with me? And I rejoice because;

- I heard the voice of Jesus say be not afraid, only believe.
- His voice says, I am the door, if anyone enters they shall be saved.
- His voice says, come unto me all who are weary and carrying heavy burdens and I will give you rest.

And is there anybody here, who's heard his voice?

- Can you rejoice over his voice?
- Can you get strength over his voice?
- Can you praise over his voice?

Because I heard Jesus say, "If these would hold their peace, rocks would cry out and although I wasn't in Jerusalem, I'm apart of the crowds that nobody can number. And because of his voice, I got my permission to bless the Lord O my soul and all that's within me. I will bless his name.

Will you bless his name?

Haggai 1

HOW TO BECOME A VISION CATCHER

For the majority of you this may be the first sermon you've heard preached from Haggai. For many of you this may even be the first time you've even read the book of Haggai. Although this book may be unfamiliar to you, the theme of the book is familiar to you. This is the 10th of the 12 books called the Minor Prophets. The context in which Haggai prophecies is called the post-exilic period.

- This is the period in history after the Assyrians wiped out the northern kingdom called Israel.
- This is the period in history after King Nebuchadnezzar of Babylon invaded the southern kingdom called Judah. After Nebuchadnezzar had taken some spirit-filled, spirit-gifted men named Daniel, Shadrach, Meshach and Abednego out of their homeland into a foreign land, to help build a foreign empire.
- This is the period in history after King Cyrus of Persia conquered Babylon and after 70 years of being away from their homeland, a new generation of Israelites are allowed to go back home and rebuild the temple of God which was in Jerusalem and the walls around Jerusalem, which protected the Holy City.

When you read the book of Haggai you must also read the book Zechariah because these two books go together. Then after you read Haggai and Zechariah together you read the book of Ezra, because Ezra concludes the story that was started in Haggai.

The story of Haggai is a story about vision catchers. It's a story about a new generation called to continue to do the mission of the master. It's a story about how a

new generation had to overcome the sins of the old generation. And I see a great parallel of the new generation of Judah and the new generation of the church. Follow me closely, I didn't mention the old generation of Judah, because Haggai isn't dealing with the old generation mentality, he's dealing with a crowd that wasn't back in the good old days.

People with an old generation mentality can't do new generation ministry. Your mentality and exposure level will determine what you believe you can and can't do. And in 2009 we can't have disciples with a 1959 mentality when it comes to the church. The way the church did ministry on yesterday was good for yesterday, but it's a new day, so if you missed your day yesterday to do ministry, don't stop this generation from missing their day and doing their day in a relevant way. Dayspring is a church where we are doing and continuing to move to new generation ministry. Let me help you, old generation doesn't necessarily mean old age, because I have some old saints with a new generation spirit.

He's dealing with the new generation that although they may be busy doing their own thing, when they hear that there's a mission from the master, they put their lives in the proper perspective and say I need to catch the vision that God has given his church. And in Dayspring,

We have a vision and this first chapter of Haggai will teach all of us how to become a vision catcher. Point one from this passage is the call of the prophet. The word of the Lord didn't come to the people; the word came to the prophet. This is what all of us must come to understand. Yes the pastor, the preacher comes out of the fellowship, but is different than those in the fellowship. The preacher/prophet of God is not just

another ordinary person. The living word of God comes through the preacher. So get that devilish, carnal mentality out of your head that you are on the same level as the preacher or that the preacher isn't any better than me.

If that was the case, then:

- Why not call yourself? When you want to talk about your problems?
- Why not visit yourself? When you get sick?
- Why not preach to yourself? You'll receive a word from the Lord won't you?

James and the disciples in the early church understood this point. Have you not read in James 5, "If there are sick among you, call for the elders..." Nope, you can't do that because the prophet/preacher is called, anointed and appointed by God, to speak to the people.

The word came to the prophet and the prophet spoke first to Zerubbabel who as the governor represented the government and to Joshua who as high priest represented the church. The charge that Haggai gives this remnant of Judah, is that if they are going to catch God's vision, you must after you hear the call of the prophet, you must fix misplaced priorities.

That's the first sub point under the call. I'm in verse 2 & I'm going to verse 6.

The people of Judah had become focused on building their own house. Focused on furnishing it with the best bedroom, dining room and living room suits they could afford. They went to Best Buy and bought that 50inch flat-screen, wall-mounted HDTV. They went to the carpet depot and purchased the plushest carpet in stock. These people didn't have drapes, they had professional window treatments. And if you had any doubt

that the inside of the house wasn't put together, just look at the plush four inch carpet of grass that is the front yard. They were focused on themselves and had the mentality that God's plan, purpose, and place could wait.

The saints of Judah are just like the saints in Jacksonville. We're running after this and that in our lives, thinking that when I get this or that, all will be well in our lives. But this text teaches us, to run first after the God who gives us this and that. If you are going to catch and carry out God's vision, you must have your priorities in place and as a child of God, the ministry and vision of God should be a top priority.

Because if you have misplaced priorities, you'll have a mirage of prosperity.

You do know mirage means illusion, illusion means fake. Look at our lives. For many of us we don't have true happiness. Many of us don't know what true happiness is. We mask life well, with

- buying stuff,
- wearing stuff,
- driving stuff and
- Careering in stuff, but still not happy.

Have you ever looked at your own life and said, why can't I get ahead, when I have so much? Verse 6 is everyone's life in one way, shape or form. The reason we can't get ahead spiritually, is because we're focused too much on carnality. The Lord says here, you will not get ahead until you put me ahead of everything. I'm trying to show you how to become a vision catcher.

To be a vision catcher you must also know that vision is a majestic purpose.

The Lord gets pleasure out of seeing his people catch and carry out vision. Our preschool, that you the congregation birthed and support financially, God gets pleasure as we train up children in the way they should go. As we prepare to start on our senior citizens living building, God gets pleasure as we take care of our elders. Know that God has given us a big vision, because he is a big God. Any vision that can be fulfilled in one's lifetime is not a God vision. God's vision crosses over generational lines. You don't believe me, but ask Moses and Joshua with that promise land vision.

Therefore know that everything won't happen in your lifetime, just do your part in your season and know that the vision shall come to pass. If you are a vision catcher you ought to want to be something bigger than yourself. I want to be apart of a place where the Lord is honored.

There should be about 75 saints in here in who should want to:

- live so, wherein God will be honored.
- Talk so, wherein God will be honored.

There ought to be 100 stewardship disciples,

- who will give so, wherein God will be honored.
- Serve so, God will be honored.

Catch the vision, so God will be honored.

All that goes under the call of the prophet, but once the call goes out, there's a response that comes from the people. Now there's a right and wrong way to respond to the call. I'm not going to spend time dealing with the wrong way, because I believe I

have a new generation mentality of Dayspring disciples who wants to respond the right way. The right way to respond to the call of the prophet is by submission. I'm in verse 12. The governor, high priest and the people obeyed not just the voice of the Lord literally; they obeyed the voice of the Lord that was spoken through the prophet.

If you're going to catch God's vision, you must submit what you think and how you think, just do what the Lord says. Our problem in every area of our lives including the church is that we don't want to be told what to do. The church is not Burger King; you can't have it your way. I know how you think. "Who he thinks he is," I'm the prophet.

- If the minister of music tells you to clap or move from side to side, you say, "I don't want to do that." That's rebellion.
- If the usher coordinator tells you to walk people to their seats you say, "I don't want to do that." That's rebellion.

And since I'm in the spirit of tearing down strongholds, just because you're old and been in the church since Jesus left the earth, doesn't mean you know everything and doesn't mean that you can do anything you want to. That's rebellion. And if anybody ought not to have a rebellious spirit, its old folks, you have enough problems with just being old. So why do you want to be old and hellish?

See how some of ya'll are a little uncomfortable right in here. That's because you don't think anybody should tell you the truth. I'm not afraid to tell you the truth, fact about it I can't help but speak the truth, because I speak in the name of the Lord.

Disciples, you can't carry out God's vision without submitting to the will of God.

However disciples when you submit to the Lord, then you can be stirred by the Lord. I'm in verse 14. The governor, high priest and people were stirred by the Lord. Literally in the Hebrew the Lord agitated them.

- The Lord agitated them out of their comfort zone.
- The Lord agitated them to move from ritual and routine, to relationship. And that's what the Lord wants to do with you.

He wants to agitate you because there's work to be done.

And there should be some redeemed worshippers in the house who can say, I tired of living beneath my spiritual privilege. I'm tired of just coming and going to church. I want to go higher in God. I want the Lord to stir me up. Stir me up with more love, peace, patience, forgiveness and praise.

And if you're saved and sanctified and you have him, you ought to stir up the Holy Ghost. Paul did say stir the gift which is the Holy Ghost, that's inside of you.

And if you have the Holy Ghost, he'll stir power. That's what we need in the world today. We need Pentecostal power. In our homes, on our jobs, on our streets and in our church, we need power. Power to see the supernatural, power to do the unthinkable. Let me give you the Rumlin remix to a song I spoke to the Lord, It's me O Lord standing in the need of power. Don't fool me in the house, let me see the saints who have the same request, I need power. Let quote Bishop Patterson, I want to see the power where people are healed, power where people are delivered, power where people are set free. I want the power of the Holy Gho

HAGGAI 2:1-9

GREATER GLORY

I have always been fascinated and focused on an individual church's history. As churches celebrate great historical triumphs in their history, I've been fascinated and focused on just how that church down the street, around the corner or across the country was able to reach such glorious heights. A church's history that you read on its website or in a church anniversary bulletin for the most part gives a distorted view of what it really took for that church to receive greater glory. Most church people want to focus on their success, but not their sorrow. They want to focus on their highs, but not their hurts. But the mature Christian can testify that it's not through your highs, but through your hurts, that you experience greater glory. It's not through your success, but through your sorrow that you experience greater glory.

And on this vision Sunday, every disciple of Dayspring should be rejoicing over the greater glory. You should rejoice because you know we haven't been this spiritual all the time. You know we haven't been this free in the spirit of worship all the time. Oh no, this church has been through hell and had some of hell's best devils in here. And there will always be one or two wolves in sheep's clothing.

For my family and friends that's visiting from other churches, don't sit there like your church, is the best thing since the I-phone. If you stay in any church long enough, you'll see some hell and highs in the church. I've had a few conversations with God in which I've learned:

- some demons have to be in the church, so they can keep you praying and fasting.

- some demons have to rise up in your family, so they can keep you praising and worshipping.
- some demons have to rise up on your job, so you can see God making your enemies your footstool.

Oh yes, you have to go through drama and demons to experience greater glory.

This second chapter of Haggai teaches us that the glory is worth the journey. At the time of our text today this is Haggai's second oracle, his second message to the leader of the government, the leader of the temple and the remnant of the children of Israel. The timing of the word of the prophet and the response of the people is quite interesting. Examine chapter one verse one, the modern date translation of Haggai's first message was August 29, 520 B.C.E. Now examine verse 15 of chapter one, the response of the people to begin the work took place on September 21, and now his second message chapter two, verse one takes place on October 17th. The time elapsed from verse 1 to verse 15 is 23 days. Don't forget that!

Haggai is dealing with a new generation of people who for the majority, have no tangible connection to how the temple looked and how the temple operated back in the day. For in verse three he gives three rhetorical questions. If anyone in the crowd did see the old temple, they would be at least 70 years old, because Haggai is speaking some 66 years after the destruction of the temple. He says secondly, how do things look now Dayspring? Look around you; you have dirt dug up trying to fix drainage problems. You have 28 acres of woods, with deer and snakes in your backyard. You even hear the pastor talk about giving a sacrificial offering of \$10 a week to pay off the mortgage,

doesn't look like much? Haggai says I'll answer publicly, what you're saying privately, I don't see anything being built and anything going down.

Haggai first has to deal with the doubters, before he can deal with the dreamers. He has to deal with the fickle, before he can deal with the faithful. You must get it into your spirit if you're going to have greater glory, you must hold fast to your dreams, although doubters maybe around you.

- If you have dreams of being a better parent, don't let doubters hold you down because of your past.
- To my middle and high school worshippers, if you have dreams of going to college, going to trade school, going to the armed services, don't let doubters talk you out of an education, just because they think being ignorant is cool.

We need some dreamers and faith walkers, who can say I want to be an active participant in seeing the glory revealed.

I think this is a good spot to survey the seats and ask who in here really wants greater glory revealed in your life.

- Greater glory in your family relationships.
- Greater glory in your health.
- Who in here really wants greater glory in your workplace?
- greater glory in your finances?
- Greater glory in your walk with God?

Do you really want it? **Well there are a few things to receive greater glory and the first thing is Human production.** I'm in verse four. After the Lord told everyone to

be strong, he tells them to work. As a Christian, you must know that for the kingdom to come upon the earth and for ministry to be birthed here, we must work. The reality of our church is that to get to a higher level of ministry, we must work to payoff this mortgage. The faster we pay that off, the faster we can get to other projects. If you say a church is your church home, then you should do all you can to see the work complete. God isn't going to just wipe out our mortgage. God isn't going to just wipe out your personal debt. God isn't going to just wipe out D's & F's on your progress report and report card. He wants to see if we can be faithful and productive.

Something else I see in verse 5, and that is a divine promise. I'm not going to deal with God's spirit remaining with them and them not having fear. That's self explanatory. But the question that I raised with this verse is, "If this is a new generation of Israelites, why are they even concerned about building a temple, they didn't build or were not even responsible in destroying the old temple?" To the old Dayspring crowd, have you ever asked yourself, why are all these new people coming and working, coming and staying committed, when they don't know who Pastor Weaver, Pastor Oliver, or Pastor Jarvis was? They don't know the trials and tribulations of yesteryear, but yet they're bringing new life? The answer is they're here because they just want to know, is there a word from the Lord. I hope we are past the mentality of my favorite Pastor was Weaver, Oliver, Jarvis, or Rumlin.

Paul addressed that in I Corinthians when some in the church said, "I follow Paul, others said, I follow Apollos, and others said, "I follow Christ. Paul got them straight in that third chapter v. 5, when he said, what is Weaver, Oliver, Jarvis, and Rumlin. Paul said, "I planted, Apollos water, but God gave the increase." The reason they are here

says the text is because of a promise. We're living on the promise that upon this rock I will build my church and the gates of hell shall not prevail against it. That's what's going on at 5654 Dunn Avenue. God made some promises to past generations and now we are walking in those promises.

Let me dig just a little deeper because I also see divine provision. I'm in verse six and I'm going to verse eight. The Lord says, "again I will shake..." Let's walk this through. If the Lord says, "again" it must mean he's done it before. Read Exodus 19:18, after Moses had come down from the mountain and consecrated the people, they stood at the foot of Mt. Sinai and the bible says, "The mount was wrapped in smoke and the mountain shook violently, why because the Lord had descended on it." God says to this Haggai generation when the shaking starts happening, you'll know I'm descending on your situation. I'll shake the nations, so that the treasure of the nations shall come and work. Don't you see that being revealed?

The Lord spoke to me back on Jefferson Street and said, "Everybody you need on Jefferson Street is already here, because if you're faithful over the few folks you inherited on Jefferson Street, when I get you to Dunn Ave.,

- I'll shake Lydia Estates.
- I'll shake Copper Hill.
- I'll shake Barrington Cove.
- I'll shake Rolling River.

Fact about it, I'll shake the whole 32218 zip code and then shake people from surrounding counties, because I know what you need.

And that's what the church needs, we need a spiritual shaking. Shake us from doubt. Shake us from unbelief. Shake us from tradition. Because when God starts shaking stuff, God starts showing up in stuff. And I don't know about you, but I need God to shake up and show up in my life.

This Haggai generation has been called to rebuild the temple that was originally built under Solomon, but the Haggai generation is living in a 2008 economic condition. For when Solomon constructed the temple, he had an abundance of financial resources, Read 2 Chronicles chapters one through four. Now the economic climate in the city David, that's Jerusalem, has gone from financial overflow, to financial low flow. It's in financial no flow, that God calls this group of people to rebuild God's house. I hope you see the spiritual parallel between the city of David and the county of Duval.

It's in a season of low flow that God has called us to catch and carryout his vision. I know what some carnal, non-spiritual people think, "How can we do all this?" I even said to God myself. Lord you've given such a huge vision for this church.

- Lord if we're going to carry out this vision, we're going to need professional and capable office staff, that's money.
- We're going to need professional musical staff, that's money.
- We're supposed to have a preschool, that's money. We're suppose to payoff a million dollar plus mortgage, that's money.

The Lord says, the silver and gold are mine. So as I look at what's before us, we can payoff and build because what we think is ours really belongs to the Lord. The

financial support is right here in the house. And if we commit ourselves to giving God's way, we can experience greater glory.

Let me land this plane in verse 9, where we see divine peace. The Lord says, "The glory of this present house will be greater than the glory of the former house." This point here is really where the rubber meets the road. This is where Jefferson St. & Dunn Ave. intercepts.

- For I have a crowd in here that remembers the glory days of choir #1, #2, #3, #4.
- You remember the glory days of seeing the deacons dressed in black robes coming down from the balcony for Holy Communion.
- You remember the glory days of Sis. Willis, Sis. Hines, and Sammie Davis, on the organ and piano. Old school weren't those glory days?

Well, that was great, but God kept you alive and has brought you into this Haggai generation, for you to see greater glory:

- with new deacons filled with the spirit.
- Greater glory, with Elder Jamison, Rev. Brown and Bro. Matt praising the Lord with stringed instruments and the clashing of cymbals.

He's telling us, yesterday was good, but you ain't seen nothing yet. For the glory of Dayspring on Dunn, will be greater than Dayspring on Jefferson.

For word was out sometime after I came to Dayspring, Pastor Rumlin won't be here long because his father in the ministry is soon to retire and he loves that church in Atlanta. This past June, I was called to be the next Pastor of Mt. Pleasant. The offer was

on the table. I looked at what they were offering. They would have doubled my salary, with room to grow. I would be preaching to at least 1,000 people every Sunday. The operating budget to do ministry is four times what we take in at Dayspring. Oh what a great opportunity in a place I love so much.

But as I talked to God, the Lord said, “I know the Mount has more now, but do you believe I called you to Dayspring, I said, “yes” and he said; well I can bless you in this place.”

And the same way Nathaniel raised that great question, “Can anything good come out of Nazareth?” The question was raised; can anything good come out of Dayspring? The answer is yes. Because the glory is in this place.

Look around saints, families joining the church, because the glory is in this place. We’re using overflow parking for bible study, because the glory is in this place. We’re doing ministry because the glory is in this place.

People are being saved, sanctified, healed, delivered, and blessed, because the glory is in this place.

And are there any maturing saints, who can praise the Lord; not for the stuff you have, but for the greater glory that’s in your life. Praise the Lord for the greater glory that’s in the church. If you’re going to catch the vision, you must be a forward-thinker because; eye has not seen, nor ear heard, neither has it entered the hearts of those the things that God has in store for them that love him. And I don’t know about you, but I love him today. And my prayer for this church is Lord let your glory fill this place. We can’t do nothing without your glory! Lord let your glory fill this place.

APPENDIX C
INTERVIEWS WITH PASTORS

A segment of this research project focused on gaining insight from established pastors and new/young pastors as to their experiences in transforming their local congregation. The interviewees for this project pastor African-American Baptist Churches in the south. The pastors designated as “senior” are titled by pastoring their current congregation for a minimum of 10 years. Pastors designated “new” are titled by pastoring their current congregation five years or less.

INTERVIEW FROM NEW PASTOR #1

QUESTION: How long have you been pasturing and how long have you been pastoring your local congregation?

PASTOR: I have been pastoring for five years and the church where I serve is my first church.

QUESTION: Would you describe the location of your church as a city or rural context?

PASTOR: Rural

QUESTION: What is your current membership roll?

PASTOR: Current membership roll is 525. My actual average attendance is 275-300.

QUESTION: What was the existing leadership structure of your congregation when you arrived?

PASTOR: The previous pastor was more of an itinerate meaning he came to the church twice a month. He came on 1st and 2nd Sunday's. Before I came my church was a two Sunday church. I took the church from a two Sunday church to every Sunday including

fifth Sunday which was important because the church had been participating in the local union. The local union was an association of churches wherein our congregation would not even meet in our local church building. An association/fellowship of churches would meet in a designated place for worship on the fifth Sunday.

QUESTION: What was the structure between pastor, deacons and congregation?

PASTOR: The structure was more of the deacons handling the day to day operations and decision making of the church. In some ways they even dictated the spirituality of the church. When I came I made sure I met with ministry leaders and they would have to share with me their commitment to God. Before I got there ministry leaders would be voted in on their likeability rather than their spirituality.

QUESTION: The model that you inherited was that your philosophy concerning ministry?

PASTOR: The model that I inherited was not the concept that I subscribe to. I envision the leadership model of my church must be biblical and the pastor must take more responsibility in the design of the model. I have begun to make changes to the model. Even in my first year arriving at the church I was able to make some changes although they perhaps were not as noticeable as some of the changes that I am making now.

QUESTION: What does your leadership model look like now with deacons & trustees, five years into your ministry?

PASTOR: Our model has changed over the past five years. I make recommendations with the deacons knowledgeable of the direction of which the church is going. I don't mind because they know the people getting feedback from deacons as long we get to the desired goal.

QUESTION: Have you encountered any frustration/problems from members as you have tried to implement your model?

PASTOR: Because of the administration model of the past and because of the long tenure of the previous pastor, having moved into the 21st century I had people that worked on jobs that were instructed to serve people in the 21st century, but the church stayed behind. As you can imagine, I did encounter problems with the deacons of the church who were older than I. Naturally it was a comfort zone that they were in. Most of the changes have been well received by more of my younger congregants. The challenges have been with more of my older members than younger members.

QUESTION: What is the age, gender, educational background and economic demographic of your congregation 1.) At the time of arrival to the church & 2.) What changes have you seen in the demographics?

PASTOR: When I initially arrived at the church the makeup was 70% vs. 30% in favor of older members. As I began to preach and mirror what young people see even in my preaching, the demographics have changed. Five years later I now would say we have a 60% vs. 40% in favor of younger members. I'm now experience less resistance from the older members and deacons because they are getting out of their comfort zone.

QUESTION: What tools are you using to bring about a change in your leadership model?

PASTOR: One thing I've implemented is visualization in the teaching method. I use PowerPoint presentation to move away from traditional speak and hear model. I use textbooks that speak to the black church. For example books by Dr. Jeremiah Wright have helped me cultivate a mindset and interest among our young people. I pay

particular attention to the men in the church. In fact the first thing I did when I arrived at the church was to develop a men's ministry. Being in a rural setting the church was more matriarchal led than patriarchal led. Men allowed women to lead, but I was convicted to challenge men to take responsibility to become more accountable. This probably has been the single best thing God has led me to do to transform our church.

QUESTION: Did you have a timetable in mind wherein you wanted to see your leadership model change?

PASTOR: I did go in with a timetable in mind wherein I wanted to introduce certain goals and objectives. That was based on my observation on the growth of the people. I went in with a seven year plan. Years one and two were devoted to building relationships. Years one to three was challenging the status quo and to develop leaders. Years three to five was to begin introducing new ministries. Years five to seven, do a major evangelism blitz. Be mindful all this is ongoing and it evolves.

QUESTION: What advice would you give new/young pastors attempting to bring about change in their leadership model?

PASTOR: I think it is paramount that the pastor is first of all prayerful in being led by God. Also recognizing that you are inheriting a particular people with a particular mindset that has been rooted over a long period of time. New pastors at times may simply have to forgive the last pastor and people if it is a negative situation. You must understand that a number of congregations that are struggling are comprised of hurting people. I can speak to my situation where a not so amicable departure of the previous pastor existed. The church where I serve went through a church split and I think in retrospect, I can see now how the people mourned for Moses. As good or bad as the last

pastor was, there were some people that loved him. New pastors should not go in without sensitivity to people missing what they had. Begin to develop relationships with all leaders and all members. I would tell a young pastor, you set the tone for what you want that ministry to be. If you are not excited about what you want the ministry to be, do not expect anyone else to be excited. More than anything preach the word of God. Don't preach to situations. Don't carry frustration to the pulpit. Just preach and teach. Show people in the word of God those things that God wants them to be. Be accessible. Be willing to sit down talk and answer questions with your members. Most of all love the people!

INTERVIEW FROM NEW PASTOR #2

QUESTION: How long have you been pastoring and how long have you been pastoring your local congregation?

PASTOR: I've been pastoring 4 ½ years this is my first church.

QUESTION: Would you describe the location of your church as a city or rural context?

PASTOR: Urban congregation

QUESTION: What is your current active church membership?

PASTOR: Membership on roll 500. Actual membership attending 300

QUESTION: What was the existing leadership structure of your congregation when you arrived?

PASTOR: The trustees ran the church. The chairman of deacons and trustees were married. It was congregational voting, but things were coerced by the trustee chairman. It was a model that I could work with, but I had to dismantle the leadership structure (removed the trustee and moved her to business administrator.)

QUESTION: What was your vision for the leadership model of this church?

PASTOR: My vision for leadership was called the lead-servant model. Where the pastor designates individuals to give service to ministries. But there is a head lead servant and they report directly to the pastor. Because it was new and foreign it was not embraced very well.

QUESTION: When did you begin to start implementing your vision for leadership?

PASTOR: I started to implement this after my first year. My predecessor was only at the church for 2 years before death.

QUESTION: What tools did you use to implement your model?

PASTOR: I used bible studies, sermons and workshops that addressed such. 3 years have passed between the first time I tried this model to now doing it again. Since the last time I have been doing constant teaching on the lead servant model so that they now know a little better that the pastor should not have the weight of the church on his shoulders.

QUESTION: What problems have you faced in the implementation process?

PASTOR: After the first rejection I set a timeline of 3-5 years to reintroduce and possible implement. I think that I rushed the vision on the people. In my opinion timing and not the model was the problem. I will measure this by the way it was received and embrace meaning carrying out what we are trying to do at the church. The reason I am able to attempt to revisit the vision is because an influx of new people have come into the church.

QUESTION: What were your age, gender, and education demographic when you arrived at the church and how has it changed?

PASTOR: When I arrived I had late 40's and up. Two-year degree and lower, then lower middle class (paycheck away from being outdoors). Now membership looks more educated people. 18-35 crowd and they have children.

QUESTION: What role does the church constitution and by-laws play in your congregation?

PASTOR: The by-laws give our church structure. I refer to by-laws only when I need to. It took me two months to change the by-laws. I went to the deacons and we as a group went to the church and they ratified. Pastor wanted them changed because people really didn't know what was in the current by-laws.

INTERVIEW WITH NEW PASTOR #3

QUESTION: How long have you been pasturing and how long have you been pasturing your local congregation?

PASTOR: A total of 10 years. But at current church for 3 years

QUESTION: Would you describe the location of your church as a city or rural context?

PASTOR: City

QUESTION: What is your current membership roll?

PASTOR: 150 on roll. Average actual attendance on Sunday's between 75-100.

QUESTION: What was the existing leadership structure of your congregation when you arrived?

PASTOR: It was deacon driven. The deacons called all the shots. All church business and even ministry programs had to be approved by the deacons. The deacons in my context were anti-pastor. I say that because they did not have respect for the office of Pastor. My context was very voter-driven. The congregation voted on each ministry leader, they voted on major purchases such as purchasing a bus. They would even vote on repairing the air conditioner. If the deacons didn't like a proposal the issue would never reach the ear of the congregation.

QUESTION: What was the structure between pastor, deacons and congregation?

PASTOR: The structure was deacons, pastor, and congregation. The deacons had more power and influence than the pastor. I don't believe that the deacons knew their role biblically. It was detrimental to the church. Because they did not know their role it threw the whole church out of sync. The order was backwards!

QUESTION: The model that you inherited was that your philosophy concerning ministry?

PASTOR: No

QUESTION: What was your model for church leadership?

PASTOR: The pastor is the overseer of the church. The deacons assist in carrying out the pastor's vision and in turn serving the church. I do not have a problem with Baptist polity in general. However there are parts that I disagree with. I do not like that everything pretty much goes to a vote. The model that I prefer, the pastor and deacons make some decisions without the congregation being actively involved.

QUESTION: What changes in the leadership model have you made since you've been there?

PASTOR: Before I made any additions or subtractions to leadership personnel, I taught for three months on the topic of church administration during our regular bible study. I used biblical passages that emphasized a biblical leadership model. For example, Moses leading the children of Israel in Exodus, the Pastoral Epistles of Paul, the book of Acts and other non-biblical, but yet biblical based books primary from the Southern Baptist Convention. The second thing I did was to meet on a monthly basis with my church leaders to teach spiritual leadership. Then I took them on 10 week training on what it means to be a leader in the church. I have used business meetings as the vehicle to bring about change in the leadership model. Through business meetings I have changed ministry leaders and changed the financial structure of how income is recorded and distributed. I have instituted a formal budget for the church. Currently the business

meeting is very important in my church because that is how I am able to bring about change.

QUESTION: How long or what time table did you give yourself to implement your changes?

PASTOR: I gave myself five years to put my model of leadership in place in order for our church to carry out the vision that God had given me for this ministry. I think as of today we are on schedule. I have encountered many frustrations in changing the culture of the church. The current culture is more of a Sunday morning Christian culture, wherein I desire it to be one of ministry and service in and out of the Sunday morning experience.

QUESTION: What tools did you use to bring out your changes?

PASTOR: I have preached sermon series dealing with various topics such as service, respecting spiritual authority, and love. I have created a worship service entitled “empowerment Tuesday” wherein I bring in a guest pastor and congregation with different ministry styles so that my congregation can see ministry operating in different ways.

QUESTION: Demographic of your church?

PASTOR: 80% Female, 20% Male. Age: 40% 65 & up, 15% children, 10% young adult, the remaining group would be our middle age people.

QUESTION: What challenges as a new pastor have you faced in your congregation?

PASTOR: One of the biggest challenges I have faced is being respected as the pastor. For example we received a donation from an outside person who knew we had a need and donated given their donation for that particular need. I was questioned as to why I didn't

show the check to the deacon's ministry before we started the work. Also some in the congregation deal with me in a very relax manner as if I am just one of the guys.

QUESTION: What advice would you give new/young pastors attempting to bring about change in their leadership model?

PASTOR: I would first tell them to pray and ask God for guidance. Then I would tell them to study other ministries and to take their time. Also they should not look for overnight results.

INTERVIEW WITH SENIOR PASTOR # 1

QUESTION: How long have you been pastoring and how long have you been pastoring your local congregation?

PASTOR: 13 years

QUESTION: Would you describe the location of your church as a city or rural context?

PASTOR: City

QUESTION: What is your current membership roll?

PASTOR: 2274 on roll. Actual attendance 1,000

QUESTION: What was the existing leadership structure of your congregation when you arrived?

PASTOR: Heavy deacon's ministry leadership. Deacons were perceived as an executive board. Trustees were over finance and property. It was a very intense congregational polity model. A lot of voting. A lot of arguments, conflicts, and division connected to the voting process.

QUESTION: The model that you inherited was that your philosophy concerning ministry?

PASTOR: Yes and No. I grew up in a Baptist church and I was accustomed to Baptist polity. I was accustomed to the role of the deacon's ministry. As I grew in ministry my understanding evolved. It evolved at times when conflict occurred as the ministry was moving forward that made it difficult for the ministry to successfully achieve vision. It really evolved out of necessity. Secondly, as the church exploded in growth I was forced to make a lot of decisions on my feet.

QUESTION: What was your vision for the leadership model of this church?

PASTOR: My vision was to strengthen the senior pastor's role and to develop a staff driven ministry whereby paid staff and volunteer staff partnered to achieve vision. Leaders would serve in the context of a ministry that had a very clear mission.

QUESTION: What was the staff makeup when you arrived and what is it today?

PASTOR: There was an old man who answered the phone. That was the staff when I walked into this church. Today we have 3 full time pastors, a full time CFO, a full time support staff, full time minister of music, a creative designer, a media/television director and several stipend persons who come in at different times during the week. A few years ago we had a much larger staff of about 15-20 people. Because of necessary adjustments we downsized and reorganized the staff so that we could better manage the growth of the ministry. It was also necessary to get some of the negative energy, the cancer that was trying to settle in the church, out of the church.

QUESTION: What is the gender, academic, and economic demographic of your church then vs. now?

PASTOR: When I arrived it was probably late 40's and a strong pocket of seniors or people in their late 50's or early 60's who are now my senior saints. They were lower middle class. Educationally on average I assume most were between high school and second year of college. I had some highly educated people, but not a lot. Now our median age is 32. Our present income level is clearly middle class and we are much more family oriented. In fact between 40 to 45 percent of families in our church have children. The key is that young adults have less of a desire to be active in the day-to-day operations of the church. They could care less about the voting process. For them, they want a healthy church. They want a sound, structured, systematic preaching style and

fiscal accountability. Frankly they want to stay out of the paper and have a church that is not a part of the gossip grapevine of the city.

QUESTION: How have you been able to shift from the “old school” leadership model to your current model?

PASTOR: Three things helped us. 1.) A total retooling of our deacons and trustee model. We disbanded the trustee ministry. We’ve ordained 20 to 25 new deacons over the course of the past 13 years. Thus there is a totally different mentality. Our deacons now serve as greeters, servants, and security. They serve communion, and as armor bearers to me and our guests. They open and close the building. They are titled the crowd. 2.) Then we went to a board of directors because we incorporated the church with the 501c3 status which is run by a group of nine persons chosen by me. We have a clear, iron-clad by-laws system that allows us to operate with minimum drama. 3.) The church went to court and coming out of the court case, the congregation no longer had a desire to engage in the model that person was trying to impose on an evolving congregation. Actually our court case worked for the benefit of leadership, wherein at the end of the day persons no longer had a desire for that model. They wanted a simpler, healthier, functional congregational lifestyle. The congregational polity model was not going to achieve that purpose.

QUESTION: How has your philosophy of church by-laws remained the same as a product of the Baptist church? Do church by-laws still have a purpose in a staff-driven church?

PASTOR: Our church by-laws are primarily secondary. They only help us when we have to deal with an issue that has not been clearly spelled out in the Bible. The spirit of

our by-laws is the spirit of the word of God. They have been written to aid us and to facilitate the accomplishment of vision and not as a way or means to constrict or constrain progress. They are not written to empower a set of people. They are written to strengthen pastor leadership and to ensure the congregation can move forward when necessary.

QUESTION: Did you have a timeline when you arrived at your church as to when you wanted to see change?

PASTOR: No. I had a timeline for certain positions, but moving the church to 501c3 status, the board, the CFO, a lot of that stuff evolved as the church faced certain situations that required innovation, and alteration to existing structures. Our church is this incredible mix of experience and intentional. Some things we meant to do. Some experiences caused us to have to do some things. At the end of the day it has birthed a functional, healthy, happy congregation that is clear where it is headed.

QUESTION: What frustrations and/or problems did you encounter when you attempted to bring change into the church?

PASTOR: I learned that transformation always exposes rebellious spirits. It was very strong rebellious strain to senior pastoral leadership. My predecessor also faced it but as an older man he did not always have the strength to confront it. As a younger man not only did I have the strength, I brought the possibility of outliving those which would execute the agenda. Most people have never seen a healthy church. So when you start trying to facilitate strategies for becoming successful, healthy and growth oriented, you run into the mere ignorance out of the lack of experience or the lack of exposure to successful ministry. So at times you may have conflict with people who have no clue

how to achieve kingdom at its highest level. The third thing can be the impatience of the leader. Sometimes you want to get places that you see is clearly the will of God, but the process may require that you have two or three extra meetings with persons you may not want to spend time with and then negotiate and comprehend where you are going.

QUESTION: What tools have you used to bring about change in your leadership model?

PASTOR: I've learned from my brother that you don't pastor in meetings, you pastor in the pulpit. I have used preaching. I have taken advantage of growth opportunities to implement necessary change. I've attempted to build a small group approach to ministry. So there are pockets of people I need to relate to achieve certain vision for the church. It is this pocket that I tend to engage a lot more. I understand as our church reaches a certain size and growth that I can not successfully engage every member so I must be intentional on who I share vision with and who I listen to.

QUESTION: How have you seen your preaching evolve to bring about change?

PASTOR: The longer you are in one congregation, the more confident you are in your preaching. But more importantly the more uncomfortable you are when you see things it's in the discomfort that you see the need to address things. Part of the problem for many of us in ministry, the pulpit is a place we vent and not always a place where we address issues. I've been the willing to deal with division but the integrity of preaching for me and the fact that one must do appropriate preaching in terms of exegesis so that the homiletic process can not be disregarded means that there are some text that don't say what you want them to say even when you have a bone to pick on that Sunday and you're forced by the authenticity of the text to say what the text says. At the end of the day

preaching is really the primary means that you shape and nurture the congregation. Teaching should undergird the preaching method and thus strengthen the congregation. When it's all said and done if a church will commit to disciple people eventually that church will become healthy

QUESTION: Where to see the church (Baptist specifically & church universal) leadership model going into the future? Do you see churches moving from congregational policy to staff led polity?

PASTOR: Yes. I see a lot of Baptist churches moving away from congregational policy because this generation does not have the same needs that our parents did. This generation doesn't desire to be involved at that level. Their mindset is that I'm going to give it to you and it's your job to do it right. They want to be able to come and hear sound preaching, enjoy healthy fellowship, share practical experiences that will help them move into the direction they are suppose to go in and when necessary receive life management skills to navigate life. It's a model that does not excite this generation.

QUESTION: What advise would you give a new/young pastor?

PASTOR: Be very relational. Build relationships with the existing power base. Get to know people. Understand that the people have their own way of seeing things. It may not be wrong, but it may be outdated. Be strategic and meticulous in the process of planning. Look for creative ways to communicate. Be patient and give it time. Some people you have to bury. Some people you have to move. Some people have to be overwhelmed by the growth of new energy and new personality. Just be patient.

INTERVIEW WITH SENIOR PASTOR #2

QUESTION: How long have you been pastoring your congregation?

PASTOR: 43 years

QUESTION: Do you serve a rural or city congregation?

PASTOR: City

QUESTION: What is your current membership size?

PASTOR: On the roll we have over 10,000

QUESTION: What was the culture and climate of your congregation when you became Pastor?

PASTOR: When I became pastor of this church although I grew up in this church (like you), what everyone else was calling tradition was normal. My personality was so that I could not be boxed in. I had to reach out to all people because the high-class blacks and lower-class blacks lived just blocks apart and I was a part of that community. I had to know how to deal with all types of people. That part of me personally is what I believe I brought to the church. The community labeled the church as silk stockings, but neither I nor my family was silk stockings. I reached out by starting a basketball league back in the 1960's to attract the men from the neighborhood. I was the interim pastor for a year while the search committee was looking for someone, but they never did bring in anyone. I never did anything to become pastor. I ask him though I was the interim, would I be considered and the rest is history.

QUESTION: How did you transition your church to embrace your view of leadership and worship?

PASTOR: I had already developed a concept for a new sanctuary before my son came. He came in and just brought the people. In that transition people were beginning to get a different worship style. I took the method of my predecessor regarding being in charge. I never feared being in charge. That had to be spirit given. I took that stance so that I could develop whatever God placed in my heart to do. I must admit that I was met with little opposition. Because I put first things first. People were very important. Loving, attending, and nurturing is gone for the most part in this generation of pastor. I did it and they knew that's what they were getting as pastor about a week into my pastorate. Under my predecessor the deacons always met in his office. I was a deacon too in this church. A week after I became interim pastor my chairman of deacons called me. He knew me as a little child and he was an authoritative man. He remained humble as much as he could under my predecessor. He called me one afternoon and told me that he needed the keys to the Pastor's study. He told me that the deacons had to meet and they were to meet in my office. I told him I wasn't giving up the keys. He responded what do you mean you're not giving up the keys. I told him Deacon, I'm the Pastor and I want you to remember this, the word interim simply deals with a timeframe. Pastor deals with a position. I am pastor until ya'll bring in one. He could not get over that, but at that point he did respect me. That situation told me that I was in charge. I never tried to take advantage of the respect factor, but I just did not allow nor get in a position where they were leading me or to throw my leadership into fellowship with them. I had to study biblical to get a clear understanding that I was the under-shepherd. I always had the people with me. One pastor always told me that your power is in the pew and not in the boards. I worked to make sure that I kept a good rapport with the people. The transition

was not difficult because I was bringing in my own crowd. I think my success came in my genuine endeavor to shepherd the people. I use the word genuine because I didn't try to manipulate the members. I pastored like a shepherd because that was my first obligation. Even today, with my new crowd, they still see me as a hands on pastor even when I can't be, but the reputation of it is there. That's what the younger pastor has to learn. It is difficult now because everyone is talking about mega and everyone wants a larger congregation.

QUESTION: What was and is your concept of staffing?

PASTOR: When I started growing numerically at the church, I understood that I couldn't do this by myself. Back in my early years our church and even myself did not know too much about staffing. The first real staff position I remember hearing that churches were having were Christian Education Directors. I had a church secretary, but most other things like visitation and building and grounds were handled by deacons. In time I had a few sons in the ministry and they were assisting but not with the official title of assistant pastor or assistant to the pastor. I had no problems out of my sons, except one and this hurt me in the area of trusting other ministers. When this took place I seriously and prayerfully considered asking my own son to come back home and serve as assistant pastor. I asked him and he said he would but that he was not coming back to be a flunky. He wanted to know what the premise was. He sent me a list of what he would be effective in and areas that he would like to exercise his gift. I went to the deacons and the church and told them I was bringing my son back. So he came and we grew by leaps and bounds. He was the assistant pastor with authority. He was here about four years and I told him that I would like him elevated to co-pastor. We took it to the church and it was

unanimous. I told him that I didn't bring him here for me to retire. I brought him here because the church was growing and I needed help.

QUESTION: How did your congregation embrace a transition in worship styles?

PASTOR: I knew the traditions of the church. I always loved gospel music, but we didn't do that here. It was very high class gospel. We were strictly a hymn and anthem church. Because of my musical background with a little training, worship was beginning to take on a new dynamic. I was able to hire a pianist and my organist wasn't too happy, because you must remember that at that time the only instrument played in this church was the pipe organ. It was a stigma that was put on our church that you can't even find an amen over here. I didn't come up under amens during sermons. When he came in although we were at a level of powerful worship for those times, contemporary gospel, and contemporary church was beginning. We didn't even use the word contemporary. Our church was known for having great trained, classical musicians. I was looking for a well-rounded gospel musician. I was blessed to find someone and he told me that he couldn't do all that I wanted him to do musically without a Hammond organ. So we purchased one and he also brought drums into the church. Things were great. However one of my musicians when I was ready to hire a minister of music became disgruntled because he was not considered. Nevertheless, he stayed with the church for one year until we found our minister of music and we haven't looked back since. All of that was a part of the transition and what blessed the transition was the capability of being versatile. Versatility even came from the pulpit. Not to be arrogant, but I believe God gave me the ability to be flexible. I can appreciate this, that, and the other. I can transition while still keeping hymns going and transition without excluding preludes. My son was the one that

introduced the whole praise team component. We had musicians and church members who lived for that classical prelude. But when the praise team transition came that meant you couldn't even talk because you had to be involved in worship. There was some opposition that it's "too loud"! I had to get some of the people. If our church ever becomes just one way I think we will lose something. Our church will always have to be the place where you can get this or that, but always have powerful preaching.

QUESTION: What is your leadership model currently?

PASTOR: We have an annual conference where we present projections for the upcoming year. They vote to approve but it's more a formality than something effectuated because you don't even have one-fourth of the people attending. If we really have this large membership active, you may only have 200 people and that's on the high end attending. Something catastrophic has to happen for a mass of people to attend. In a church that is over 150 years old you have a lot of people accustomed to conducting church business and they still raise their heads and they want it back where it was in the sense of authority. The pulpit of the 21st century is not going to have that. They are moving toward less business meetings where pastors don't even have to attend to a deacon or trustee meeting. I would advise a pastor to get some people in place who can do specific things in administration. You must have good people who can help develop a strong administrative system. For a pastor to take ministry on by himself in this day in time is a little too much. I've never spent too much time in our deacons and trustee meetings simply because I've always had chairpersons who had the heart of the pastor. I see the day coming of no more business meetings as the dictation of church business because of staffing. We have a person here who is our CEO so you really don't need trustees to tell

how the money is spent because they are not here during the week. We must get to staff driven churches because when you think about it we are the biggest black business in the city. Black churches in general take in more income than any other black business in the city. We are operating a business. The newer generation will appreciate this model.

INTERVIEW WITH SENIOR PASTOR #3

QUESTION: How long have you been pastoring and how long have you been pastoring your existing congregation?

PASTOR: I have been pastoring the same congregation which was my first and has been my only church for 33 years. However I have been the full-time pastor of my church for the past 18 years. For the first 15 years of my pastorate I also had a full-time job in corporate America.

QUESTION: What was some of the pros and cons you found in the first 15 years of your ministry being a bi-vocational pastor?

PASTOR: I served for 15 years, but because I was in the workplace I was not free to lead and pastor the people by leading them to areas of ministry such as evangelism and leadership development. I say that based on the fact that having been called to a congregation who had previous pastors with limited leadership ability left me with a desire to move the church to greater levels of ministry to enhance the growth of the church, not just numerically, but to teach them how to implement the kingdom agenda through teaching.

QUESTION: What is your current roll membership and what is your current actual/attending membership?

PASTOR: When I arrived at the church 33 years ago the membership was 35 people. We are now at 247 on roll and on average we see anywhere between 100 & 110 people.

QUESTION: How would you break down the age, gender, education and economic demographic in your congregation at the time of arrival to the church and at the time you began implementing your transition?

PASTOR: When I arrived at the church the majority of my members were in their 40's and 50's. We had hardly any children. We had more women than men. The education level was majority high school diplomas and no one had finished college. They were middle working-class people. 33 years later, the majority of our congregation is middle working class. About 20% of members are college graduates. We have more younger people than seniors.

QUESTION: What was the existing leadership structure of the church when you arrived?

PASTOR: The existing structure was a deacon led church and not a pastor led church.

QUESTION: Was that structure conducive to what you believed the church leadership model should be?

PASTOR: No, because of what the scripture says. I do believe that the pastor is to take oversight of the congregation. I have no problem working with deacons and trustees. I see them as important entity of the church. Because of church structure, they can be assets to the ministry under the leadership of the pastor.

QUESTION: What changes to the leadership model have you made?

PASTOR: I used the bible as my foundation to teach. I used the model of I and II Timothy, Acts and other scriptures to teach biblical principles related to leadership. I had to replace some deacons who did not want to follow the scripture teaching of the role of deacons and replace them with those who would adhere to the proper role of deacon. I had to not only train leaders myself but also use other resources in terms of worship and seminars to teach leadership training. I have also used the Sunday morning preaching experience to address the leadership issue in terms of role.

QUESTION: How did you make changes to your church leadership model?

PASTOR: I made the changes through much prayer, continuous teaching, continuous preaching and giving them a chance to develop in leadership roles using periodical evaluations to assess the growth in leadership. I continue to do all these things even to this day as the ministry is still a work in progress. I understand that times change and the church must change with the times while yet remaining biblical developing leadership.

QUESTION: How long/ what was the timetable you gave yourself to implement your changes?

PASTOR: When I came to the church I gave myself anywhere between 2 to 5 years to assess the church's structure in terms of leadership and maturity. Once I made the assessment I set in place goal and objectives to move the church to another level.

QUESTION: How have your changes affected the effendis and development of your church?

PASTOR: To me we are a church that is biblically and doctrinally sound and has awareness and an urgency now to be about implementing the kingdom agenda.

QUESTION: What advice would you give new/ young pastors entering the pastorate?

PASTOR: My advice to them is 1.) Make sure you are true to your calling 2.) Love the people that God has entrusted you with 3.) be patient in developing the church into what God would have it to be. That is to allow God not only to be savior, but also Lord in every area of our lives. I would encourage young pastors as it relates to preaching to stay true to the word, but use as one of the models II Timothy 2:14. Know that your calling is not only to impact the lives of others, but to make them disciples of Christ.

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